



# Dene Yati

VOLUME 1, NUMBER 1  
JUNE 1985

## Dene Languages in Modern Society

For those who are not quite sure what is meant by the term Athapaskan languages, some background is in order. The name has been applied to a large family of native Indian tribes covering territory reaching from Alaska, through Canada, into the American Southwest. They include most of the Indian groups of Alaska and the Yukon known as Gwitch'in, the four N.W.T. groups whose names appear in this newsletter, the Sekanis, Beavers, Chilcotin, and Carriers in B.C. and Alberta, some small groups in California, and the very numerous Navajo people and the Apaches in the Southwest. These are all classed together in what linguists call a "family", because the languages are related in the same kind of way as Italian, Spanish, and Portuguese.

The four tribes of the N.W.T. are the Chipewyan on the southeast side of Great Slave Lake (and across the north of the Prairie Provinces to Churchill); the Dogrib on the northwest side of the lake; the Slavey along the Mackenzie River north as far as the Arctic Circle (and in northern B.C. and Alberta); and the Loucheux or Gwitch'in in the Mackenzie Delta (and in the Yukon). Slavey is spoken in two major dialects, north and south, divided approximately at Fort Wrigley (whose inhabitants speak a sort of in-between dialect). The Chipewyan, Dogrib, and Slavey refer to themselves as Dene.

The Northwest Territorial government has for some years maintained the Language Bureau within the Department of Information to provide interpreting (that is, oral) and translating (that is, written) services between Inuktitut and English. Then in 1982 a new section was activated to make available such services in the five Dene languages.

A difficulty that immediately confronts the interpreters and translators is the necessity of rendering into the native languages many terms for which there have not traditionally been any equivalents. The native languages are very highly developed — more so than English — in expressing concepts related to life on the northern land. But they have not in the past been required to express closely defined concepts in the areas of technology, bureaucracy, government, medicine, law, and other domains. This fact leaves the interpreters often having either to use English words probably unintelligible to the native constituency, or to ad lib on the spot, inventing a term which may or may not be remembered the next time the concept arises.

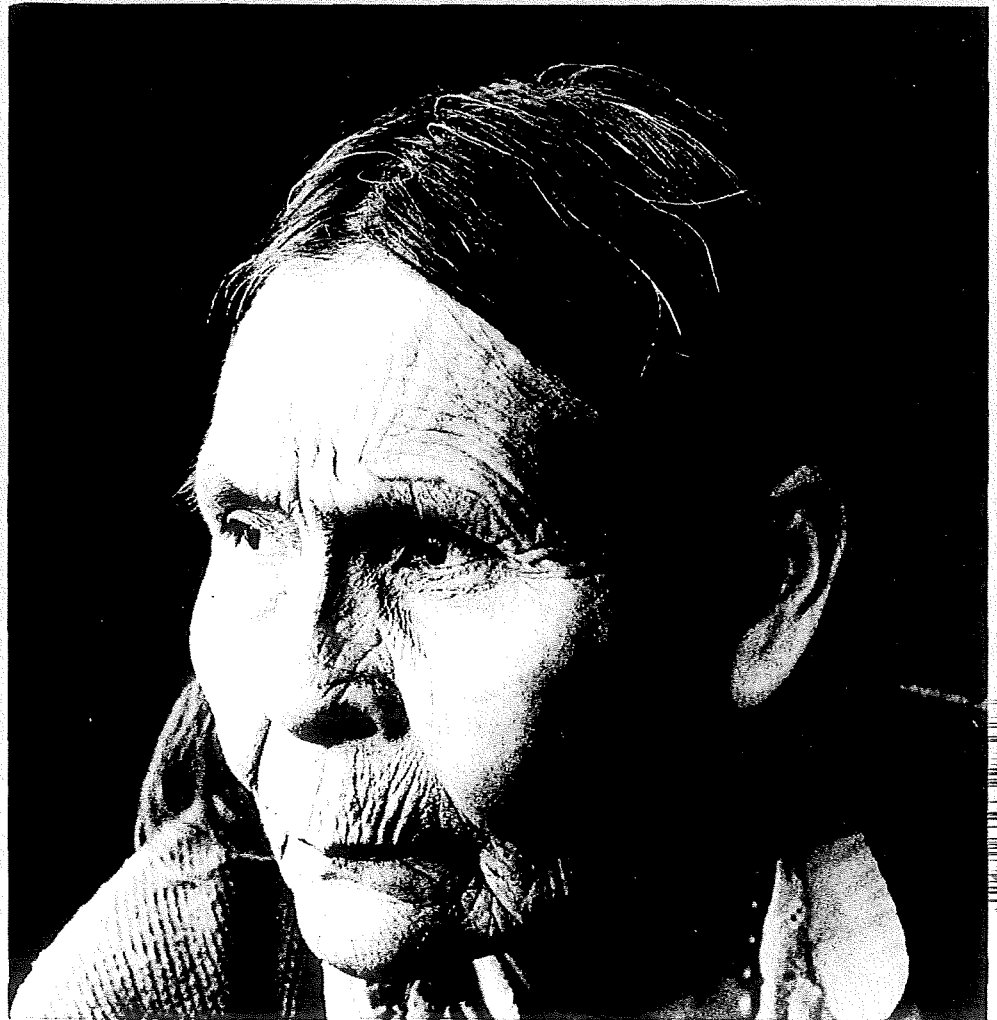
To address this problem the linguists in the Language Bureau initiated a project of terminology development. Enlisting the participation of interpreters in other organizations which work in native languages, such as the CBC and the Dene nation, the interpreters meet one morning every week to work through the lists of words, searching for the best ways of expressing the concepts succinctly and clearly in the native languages. Working for a good part of the morning in small individual language groups they then meet in "committee of the whole", so to speak, to compare notes and discuss what they have done.

When the committees have made up a list of tentative translations, a further step is necessary: that is, to submit the proposed terminology to elders in the communities known

for their skills in their own language, to get their approval or suggested revisions as the case may be.

The Language Bureau plans to publish the newly developed terms on a regular basis, and in this first issue of *Dene Yati* you will find the first such list. This is offered with a two-fold purpose: to disseminate the information, and to invite feedback in cases where revision might be appropriate. Once a year we plan to collect the lists from the four quarterly issues into a small booklet, and we hope that these will ultimately develop into a larger volume which would be a dictionary of specialized terminology.

Philip G. Howard.



Bella Modiste

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
1. Federal Government	Nie ts'én k'aldhër nedhé the real boss of the land	Ndèts'ò K'aowoh de of the land, the boss, big	Dinjii Ts'at k'agwadhat Rules the people	Hìdè gots'è k'òhowe boss managers from south	Ndéh ts'è k'aodhe ndèthé ke land of boss biggest those
2. Territorial Government	Jàdizì nèn xa nie ts'én k'aldher for the land over here, boss of the land	wedza nèk'e gots'ò Ndèts'ò K'aowoh cold, on the land, from, of the land, the boss	Dinjii eenjit gwitr'it t'ugwahvii work for the people	Júhdá néné gogha xáhwere dèhw'i leaders for north land	Dúhdè gogha ndéh ts'è k'aodhe ke this way for it land of boss those
3. Government Leaders	Nie ts'én k'aldhër xa tthe theda for the boss of the land, hè/she is sitting in front	Ndèts'ò K'aowoh de dakwe wheda of the land, the boss, big, first, he sits	K'adugwidaldhat eenjit tshid leader of government	Beghàvelehk'ètedéwe ke feweda leader of the elected ones	K'aogedéh gonattheé theda those that are boss, ahead of them, he sits
4. Ministers	vasi ghà k'alde nedhé real boss of something	K'aowoh de the boss, big	Èitr'ajil gwizhit tshid leaders in assembly	T'áhsì gha k'òhowe ke managers for something	K'aogedéh kéleh ke real bosses
5. Member of Legislative Assembly	Beba vèligith dène the people that are voted for	wegha vèk'ètehgè dò for him, voted person	Dinjii oorì tr'uunjik person, name chosen	Beghàvelehk'ètedéwe hè/she has been voted for	Megha vèk'ètevet'a for him/her, voted
6. Legislative Assembly	Bàligith dène vèla dèlth'i people that are voted for are sitting together	wegha vèk'ètehgè do dèhkwe for him, voted, person, sitting	Èatr'ajil assemble	júhdá gogha vèá yáhhsì ke law makers for North	vèlègedéh they are gathering
7 Government Departments	Nie ts'én k'aldhër ts'i vjìlá hárelva from the boss of the land, one group of people	Ndètsò k'aowoh kòkaava of the land, the boss, houses, different	english adopted	K'òhowe kuvèghálayedá káyádevá government's different jobs/ functions	káodhe álagenda kágédava boss, they are working, different ones
8 Headquarters	T'a ts'ì dènelva from where jobs are assigned	K'aowoh dèhkwe kò the boss, they sit, house	Gwitr'it deek'it gwitshid main working area	godaghàré gots'ava dahk'è place from where directions are followed	K'aodhe eghálagenda k'è gonedèhé boss, they work, place, the biggest one
9 Regional Council	vèk'èch'a háyòrìla vèla dàiyalti different communities talking together	kòta yagola gha k'áde communities, around, for, bosses	Nilineech'ìò gwaan litr'adaa meet in different area	K'òé sóvarèht'e gha godee ke ones who speak for certain communities	Ndéh káodéla gha egedètht'i land, situated around, for, they sit
10. Committee	vèla ts'èlth'i a group sitting together	t'asi k'e gehkw'e dò something, on they sit, people	Dinjii leenugiljil ts'at ginjìv gahtsii people, meeting to discuss	T'áhsì gha dene dèhw'i people who sit for something	T'ahsì ghòh egedètht'i something, about, they sit
11. Colleagues	T'á xél vèghálada si who work is being done with	vèhlexè vèghálagide dò with each other, they work, people	gwidjaa one's partner	Dènézee vèghálayeda ke co-workers	goxèh eghálagideh with you/them, they work
12. Bureaucratic	Ts'èthì beghà yatìle there is a lot of talk about it	Ndèts'ò k'aowoh k'è leghálagide of the land, the boss, way, they work	english adopted	K'òhowe kidaghàré vèghálayeda the way the government work	Ndéh ts'è k'aodhe gha eghálagidèh dána vègenizá land of the boss, for, they work, how they think and act.
13. Communities	Háyòrìla houses together	Kòta yagola communities all over	Kaiik'it settlements	K'òé kágodéyìla different communities	K'òé zhágóla house/houses, they are there, it is there
14. Constituents	(Bàligith dène) T'á ba vèghálana sí (People that are voted for) Who they are working for	vèk'ètehgè gha dò ts'adaide voted, for, person, help	english adopted	Meni gha godee ke who he speaks for	vamì vèk'ètegeht'ah ke who, do the voting, those
15 Program	Beghà vèghálada xa by it work is going to be done	wèk'è vèghálats'eda by it, we work	english adopted	Beghàré gots'ava you go by it	T'ahsì megháádè agot'ì something, by it, happening
16. Business	Dène yèk'e vèghálana Person /people working on it	sòmba ts'èhtsi la money, we make, work	english adopted	xàré vèdegha vèghálats'eyeda working for oneself	edegha eghálaeda ts'èhtsi for yourself, work at something, by it, happening
17. Development	Dène nèn k'e vasi k'e vèghálada sí on the people's land something is being worked on	t'asi hohlè something being made	english adopted	xàré yeri ne ts'è gòhlì hé dògots'ava moving ahead working with natural resources	T'ahsì zháòts'ìhtsi something, they make many different ones
18. Political	Nie ts'én k'aldhër k'is like the boss of the land	vèhkwi nahowo right, doing	english adopted	k'òhowe dákuhé k'inagow'e how things work with Government	vèk'ètevet'a ts'èhk'eh agot'ì voting, on the side of, happening
19. Public	Harelyvù dène all the people	done hazò people, all	gwitch'in datthak all the people	hóyì Dene anybody	Dene adèzhoné people, definitely all
20. Publicity	vasi ghà dène xél halni people are told about something	wèk'èhojò ha it is known, for	gwizrii tr'agwandak speaks plainly	T'áhsì hodúya gha gálats'eyeda working to make something known	Meghòh keots'edìhshò gha agogehòjì about it, you know it, for, they make it happen

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
21. Priority	T'a deḡāse bet'órəḡa si What is most important	denahk'e wet'áḡa above all, it is important	Tr'oochit vah goḡaii work with it first	Xáhwere got'ódəḡa most important	T'ahsii met'áhodəḡa atthee theḡ something important first placed
22. Plebiscite	T'asi k'e ḡeligh something is voted on	Seghahḡḡ hāvet'ètehtsò hohle to please everyone. for, vote, is being made	edinehtl'ee kak itjiich'ii kagiinkhii request put on paper	T'áhsj ilé kádeḡá gha ḡelehk'ètehts'edéwe voting for one thing	T'ahsii gha ek'ètevet'a gha something for vote for it is
23. Meetings, conferences	Náti there is talk going on	ḡelets'ehti meeting together	ligaajil meeting	Gots'eedee people talking	Názaeti talk going on, on-going talk
24. Paper, reports, etc.	ḡerehtl'is paper	nihtl'ét'á godi k'édzḡ paper, with, news, known	edinehtl'ee paper	ḡedihtl'é paper	edihtl'éh paper for . . .
25. Proposal	T'asi ḡuts'ekár si something that is asked for	t'asi ts'eké something, we ask for	veenjit giteekhaii they will speak for it	ḡekáḡagówt'é ts'edi saying how things should be	kagóot'e ts'edi let it be this way, we/they say
26. Negotiations	Límashi hale xa náti a deal to be made is discussed	ḡelinik'è náyaeti to agree, way, discussion	ugwaḡaii gonuindaih find solutions	T'áhsj kek'inadaodeḡa things being discussed	meghḡḡ gots'endeh t'áh segots'eleh gha about it, they/we talk, with, we all fix, for
27. Constitution	ḡerehtl'is k'e yati theḡa on a paper there is a word (law)	Naáwo weghá ndé k'e náts'edé laws, by it, land, on, we live	gudugwidiltshid not translatable	ḡeḡá begháre gots'eḡa laws you live by	megháádé gots'edih edihl'téh by it, you live, paper
28. Agreements	ḡelk'oret'a everybody is in agreement	ḡelek'ḡpats'iwḡ to agree, we want	gwik'tit t'igwiiniidhan it is agreeable	ḡehk'ḡridats'edéniḡḡ verbal agreement	sánidagodedéniḡḡ they placed thing right by talking
29. Economy	Tsamba déla si the money that is there	ḡedaáni sḡmba t'á goxé hoḡḡ how, money, by, with us, situation	gwitr'it zhit khanandaii not translatable	Sḡba hé dáḡḡht'e how things are moneywise	Sáamba mets'ehḡḡ dáḡot'i money, because of it, what is happening
30. Funding	Tsamba déne t'alye money given to someone	sḡmba t'á gots'ágedi money, with, we are helped	tseedhoh money	Sḡba hé Dene ts'ḡ rákeedee helping people with money	Sáamba t'áh gots'ágedi money, with, they help you/them
31. Expenditures	T'at'u tsamba k'adhir the way money is spent	ḡedátḡḡ sḡmba k'ets'ehwhi how much, money, we spend	tr'ookat paid for	Sḡba dáréht'e k'oyiwe how much money is spent	Sáamba k'eots'ih the money, you have spent
32. Northern Benefits	(Jadizl nén k'e) déne ts'énáni ḡás déne ts'édi (on the land over here) on top of wages, more help given	deḡḡ sḡmba t'á gots'ágedi more money, with, we are helped	tseedhoh hah nakhwots'at tr'ihnjii money, they help us with	Júhdá ḡeghálats'eyeda gha dene ts'ḡ ráḡeyédi getting payed to work in the North	dúhde ndéh gotah gots'áendih dah ét'i gots'ágedi - on this land, they pay, above that they help
33. Public Housing	Harelyḡḡ déneba kuḡ thela for all the people there are houses	Done sḡmba lḡ gehts'ile gha kò house for low income people	Dinjii tthak eenjit zheh housing for all people	Meni du goḡḡ sḡba hehsi gha kḡé houses for low income people	Dene ózhij nádeh gha kḡé people, all kinds, live for house/houses
34. Chairman	Betl'as náti by him there is a meeting	weghá náyaeti by it, discussion	litr'aadaa eenjit tshid leader of meeting	Dene bedagháre gots'eedee person, who the meeting goes by	Megháádé názhavets'ehti by him/her, you have an on going talk
35. Inflation	ḡasí déḡaráilti ḡane things are getting more expensive	k'eḡḡ déti more expensive	tseedhoh dug nutr'ahtsii money increasing	Dene ts'ehḡóné t'áhsj déḡadedéhtj prices going higher than people can afford	Náts'ehudih dádentí deyéh adandih things you buy, what it costs, up it's going
36. Budget (money)	T'anjl'te tsamba k'adhir húhdzi si the amount of money to be spent that was stated	t'asi gha sḡmba nlt'ḡ something, for, money, put there	tseedhoh atr'adahch'aa use of money	Sḡwadéhwa gogha sḡba wela money set aside for certain amount of time	Sáamba ḡehxḡedih money, being watched
37. Contract	La hilchu a job is taken	nihtl'ét'á dḡ gha ḡeghálats'eda paper, by, person, for, we work	edinehtl'ee gwits'at gwitr'it t'ugwahḡii working from paper	ḡeghálats'eyúda were bek'inadaodet'a a job discussed before work begins	ḡelexéh seniots'eniḡḡ edihtl'éh together, you fix things, right, on paper
38. Research	ḡasí bekáuneta (bekáunedhén) something is being searched for	naáwo ḡehlégele idea, they gather	gwizrii vizhit gwinaḡii examine it	T'áhsj hodúya gha gálats'eyeda working on something to find more about it	útl'té t'ahsii k'eaneta real hard, something, searched information
39. Land Claim	Nie ghá náti the land is being discussed	Ndéh ḡichi land, is claim	Nan kheenjit tr'igiinkhii talking for one's land	ne kek'inadaodeḡa land discussed	Ndéh gha segots'eleh land for, we/they fix
40. Native Organizations	Déne súin ḡela ḡeghádálana native people working together	Dḡ Sḡij ḡelexé leghálageda people, original, together, they work	Dinjii Zhuh hah gwitr'it t'ahḡii work with natives	Dene wá got'iné kádeḡá different native groups	Dene gha náogethe ke people for striving those



Louis Betsidin

## Being Dene – Done ʔats'it'e

Many ethnic groups all over the world are proud of their own languages and cultures.

We are the Dene, we even look Dene, but if a Dene cannot speak in the Dene language, it embarrasses us. It is not always their fault.

Although some of us may not live the lifestyle of our ancestors, it is important to maintain and value our Dene language because it is our Dene root.

I want the Dene to have good education, in both worlds. To live in two societies, we have to be able to separate the good from the bad. To understand how our ancestors lived and worked, their laws, their legends and most important, the language.

We were born and raised on this land and we have learned many valuable lessons from our ancestors. I believe in our Dene language.

Mrs. Elizabeth Mackenzie  
Fort Rae, N.W.T.

Hazo nek'e ts'o done deyati ʔeyits'o denaawo gho negetohot'e.

Goxi done ʔats'it'e, done laani gogodht'i. Haniko done sol'i done yati t'a gots'o godele de wegho ʔiyats'ili hot'e. Haaniko ʔats'o laani git'a nile.

Goxi dii whaedo laani nats'edele haaniko goyati sii, sii gogha wet'ava t'a weghonets'eto ha hot'e, yatiyi done naawo whela hot'e.

Done nezi hoghagetoh de dehwho. Naake naawo laani t'a nats'ede hot'e, ʔeyit'a t'asi nezi nezi sili ʔalak'a ʔats'ele ha hot'e. ʔedaani gowhaehdo naido, ʔeghalagida, ginaawo, gigodi ʔeyits'o giyati sii wet'ava ha hot'e.

Goxi dzo nde k'e gogoli t'a dzo ts'ezo hot'e ʔeyit'a gowhaehdo t'asi lo wet'ava sii hoghagogehto hot'e. Si, sii goyati gho nanihwho hot'e.

Mrs. Elizabeth Mackenzie  
Behchokoh

## Interpreter/ Communicators

The responsibilities of the Dene Interpreter/Communicators in the Language Bureau require very specialized skills. The first prerequisite, of course, is a fluent grasp of both the native language and English. Given this, one of the major tasks of our I/C's is simultaneous interpretation at Legislative Assembly sessions. Many people have on occasion done consecutive interpretation, but few have acquired the skill of simultaneously speaking in one language while listening to another. Consequently, I find one of our main responsibilities to be expediting training and practice in this skill.

The importance of training for interpreters can be seen by considering that French/English interpreters working for the Federal Government in Ottawa, and United Nations interpreters in New York, are required to undergo a number of months of intensive training.

NWT Language Bureau I/C's find themselves with a greater responsibility than do many other interpreters since in large organizations the interpreter can concentrate on one specialty such as simultaneous interpretation, consecutive interpretation, written translation, etc. In contrast, our I/C's are required to perform all of these tasks.

Our training is delivered in several different modes. Specialists are sometimes brought in to conduct seminars; my colleagues and I put on workshops in our office; we receive invitations to attend sessions at other government departments; and we send our I/C's for courses at such institutions as Thebacha College, the University of Calgary, and the University of New Mexico.

In future newsletters I will hope to give more detail on the kinds of training our I/C's receive.

Louise Nicklen

### Dene Yati

**Published by:**  
The Dene Language Terminology  
Committee  
Language Bureau  
Department of Information  
P.O. Box 1320  
Yellowknife, N.W.T. X1A 2L9

**Publishing Data:**  
There will be four issues of Dene Yati per year: June, September, December, March; and an annual booklet in June listing the terminology published in the four issues.

We would appreciate any suggested revisions concerning the terminology in any of the Dene languages.

## Interpreting / Translation in the N.W.T. Native Languages

The demand for native language services has increased across Canada in recent years. In the N.W.T., interpreter/translators are consequently being asked to perform many demanding tasks, which normally are delegated to highly specialized professionals. Nowhere else is any interpreter/translator asked to do all of the following tasks:

- perform *simultaneous* interpreting in a native language (simultaneous is a very specialized skill).
- provide *written* translation as well as oral interpretation.
- provide interpretation in a *Legislature*.
- perform interpreting or translating *in every subject area*.
- *develop terminology* for every subject area.
- *interpret and translate both ways*: from a native language to English and English to a native language. (especially when English is learned as a second language.)
- develop *audio-visual* materials, often including *script-writing*.
- *type* in the native language.
- *use computers* in translating or recording terminology.
- provide *language services to so many groups* at once: Legislative Assembly, Executive, all government departments, courts (occasionally), and any other organization, board, group, agency, council or individual as requested (and as time permits).

*Relay interpreting*, involving three or more languages, is the most difficult task that can be asked of any interpreter. This process was very recently developed in the N.W.T. and was implemented immediately in the Legislature. It has never been done before with native languages.

All of these tasks are required of our interpreter/translators under difficult conditions. There is no permanent training or practice facility available even though the I/T's are all involved in an on-going training programme. This will probably change with the expansion of Language Bureau in early '86.

It is difficult to schedule training sessions, because the workload is erratic and is always a priority. There are no training courses available to become interpreter/translator involving an N.W.T. native language except on-the-job programme,

which means that I/T's are often asked to produce work before their skills are appropriately developed. Short-term training to become an I/C cannot possibly prepare someone to understand every specialized subject area; this is a long-term undertaking.

Developing words and phrases to translate ideas between languages that have very diverse cultural backgrounds is also a monumental task. Few resource books (dictionaries, encyclopedias etc.) are available for those trying to do research in the native languages, therefore interpreters often have to rely on elders or others in the field to verify terms. Interpreters often have to interpret or translate before these terms can be verified with the people for whom they are interpreting.

Our interpreter/translators rely on people for clear, concise information and patient assistance. They have a difficult job to do. They are asked to do more than any other interpreter/translators are required to do. They can only accomplish their tasks effectively if they have positive, helpful suggestions and if they are allotted sufficient facilities and time to practise and upgrade their skills. The Language Bureau is expanding its resources so that interpreter/translators have an even better training facility in the N.W.T. and so that the public receives better service wherever native languages are involved.

Betty Harnum



Elizabeth and Johnny Yakeleya. Fort Norman, N.W.T.

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
1. Division	Ni nááret'a land being divided	tani ts'q̄ half, to	Nan nihk'yau nitr'ínlíi land divided	Lahk'e guyee divide into two	ndéh lahts'tezhe land divided in half
2. Boundary	Ni dat'is land is marked	tí'i nawhet'i line, drawn across	Ti yaa nanínt'ái string that is strung	Judehyéé t'u ní'i, wó'í where the line is/or will be	ndéh dhq̄h t'í'uh ní'í land around line strung out
3. Eastern Arctic	ʔeténá nén ʔetthísk'èthe inuit land in the east	Kwinihts'i ts'q̄hk'e east wind, side of	Gíʔ tʔaak tʔaai sun rising direction	ʔerákee néné Inuit land	sa káʔah ts'ehk'eh enáke ndéh Inuit Land the side of the sunrises
4. Western Arctic	ʔeténá nén yutthísk'èthe inuit land in the west	Nanihts'i ts'q̄hk'e west wind, side of	neʔaak ts'ái sun setting direction	Júhna néné land on this side	sa náʔa ts'ehk'eh enáke ndéh Inuit Land the side of the sunset
5. Above Treeline	Hazú the start of the barren land	dechíla end of the treeline	Nant vakak ts'íivii kwah land without trees	Gow'í barren land	dechí húle ndéh land of no trees
6. Below Treeline	Dechén lare below where the trees are	dechí ts'one trees, side of	Nant vakak ts'íivii land with trees	Ts'u láódéʔa where the trees are	dechí náʔa ndéh land of trees
7. Racism	Déne ts'én ch'áidhén thinks bad towards people	done laǰ nets'elíe people, different, we don't like	gwiyeetshih k'adugoodíjaadrii beforehand, they judge	ʔeyuwe Déné hekenéllé dislike of people because of race/difference	dene gúlth gots'enélini le not liking other people
8. Spousal Assault	ʔelts'áke dalelʔa couple mistreating each other	Done dáǰhʔa people, abusing each other	diidinjii goo diitr'íinjo hah khainjʔ tr'adadhat one's husband or one's wife, harass each other	ʔehghárádee ke sʔlekewi couples abusing one another	kóodéhtth'í ke tthéʔezhah married people beatings
9. Status of Women	Ts'ékui deba dáyalí women speaking for themselves	Ts'éko gha k'ehogeʔa women for, doing things	Tr'ínjo datthak enjít gígínkhii all women, they speak for	Ts'ékuwe ke gha ʔehw'í gokaʔa setting things right for women	ts'éli gogha dánégút'ʔ how things are established for women
10. Literacy	ʔereht'is k'óreǰa reading and writing is known	Niht'è k'ets'ezʔ papers, we know	Ihlee gat'oonaaan person educated	ʔedíht'è honíshʔ someone who has been educated	ediht'èh egots'edíshʔ knowing the books
11. Terminology	T'at'u yatí the way it is spoken or said	weyati it's terminology	ginjih words	Xeedee ghálats'eyeda working with words	gozhatíe dádi adi mek'éodezhʔ knowing what a language says
12. Aboriginal People	Déne súlin the real people	Done Sǰí people, real	dínjii tr'ootshidnnt people, original	ʔala Dene first People	alah gots'eh dene first people
13. Native Language	Déne yatí native language	Done Yatí people's language	Dínjii Zhuh K'yuu native people language	Dene wá xeedéé kádeʔá different native languages	Dene zhatie People's language
14. Cultural	Déne t'at'u náde sí the way people live lifestyle	Done naáwo people's law	Yeeno daiʔ nits'oo nakwah anjoo kat ginínjil the past, how our ancestors lived	Dene náoweré gháre ʔagot'í having to do with culture	edek'éé gots'endíh ts'ehk'eh the side of living one's own way
15. Slavey	Desnát'in people from around the river	Dehnát'í people along the river	Adopted	Dene wá Slavey	deh gáh got'íe people along the river
16. Loucheux	Degéth déne crooked people	Dégé got'í between the river, the kind of people situated	Dínjii Zhuh K'yuu Loucheux	Déguwe unknown	deegíi untranslatable
17. Dogrib	Íichágh dog ribs	Tíichʔ Dog rib	adopted	Íishʔ Dogrib	Tíichʔ Dog rib
18. Chipewyan	Déne súlin the real people	Tehtsǰt'í from water, the kind of people	adopted	K'áseleht'ine small willow people	K'ats'et'í people from the willow
19. Inuit	ʔeténá inuit	Hotenda one that lives beyond	Eneekaii Inuit	ʔerákee unknown	enáke those from across
20. Health	T'ats'et'e sí how a person is	hoti ts'enda careful, we live	sriitr'igwindaii well being	Dene fǰ ta goneʔ feeling physically well	dáóndih ts'enda how you live on

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
1. Mental Health	Dēne ni t'á t'ant'e by a person's mind, how they are	Goini xē hoti ts'enda mental, with, careful, we live	Nits'oo diiyinjio t'iinch'uh state of one's mind	Dene goyá h'e Dene gha gonezo healthy mind	dáondih gothighó enda how your brain carries forward
2. Suicide	Leghárldhēr/leghásildhēr killed ones self	ʷejaidets'ihwhi killing one's self	adididhaakhai kill one's self	Wérehja killing one's self	laʷedets'ihhi killing one's self
3. Anti-trapping	ʷeldzus ts'ela ch'ase dēnelʷa try to discourage from having a trapline	ʷehdzo ts'areʷo dʷo traps, against, person	khyah t'ugwah'in gwitch'ii trapping, against	ʷehdzo goch'áʷeret'ē discouraging trapping	ʷehdzo ch'áʷeneʷeh preventing traps
4. Leg-hold Trap	ʷeldzus trap	ʷehdzo tli traps, chain	iitsii khyah metal trap	ʷehdzo wá real trap	ʷehdzo kéleh real trap
5. Quota	T'anilt'e dēne ghórédzi si how much is promised to someone	gogha wita for us, it is counted	ugwantshii gwizraih certain amount	T'áhsj hudéta gháre ʷagot'í you go by a certain number	gogha edatáh for us, it has been counted
6. Tourism	Jéth dēne t'á tsamba ʷale money made from people of the hook	Kota k'ede dʷo community, travel people	Aachin kat nihk'yuu nugadadal strangers, wandering around	xáhtá ʷagot'í t'á sǝba hesi money made from visitors	xáhto k'éoidéh strangers travelling around
8. Arts and Crafts	Dēnelá t'á ʷasi halé with one's hands things are made	t'asi gojla t'á holi something, our hands, with, made	nilee t'itr'agwah'ii, k'atjiikaʷ hah skilled work with hands, and crafts	Dene lá t'á t'áhsj yáhsij things made by hand	gojla t'áh holi made by hand
8. Renewable Resources	Nie k'e neshe bet'át'í si things grown on the land is used	xo tat'e ndé k'e t'asi naeshe year, every, land, on, something grows	Nant kak jidii nahshii on land, what grows	T'áhsj ne k'e ragóle things that reproduce on the land	ndéh ts'eh t'ahsii xáádé menagódléh land things that reproduces itself
9. Natural Resources	Nie ts'í ʷasi t'át'í from the land something is used	Ndé ts'q t'asi goj land, from, something, there is	Nant kak, itjich'ii goonlii on land, lots of something	Yeri xáre ne ts'ē góhli what is naturally available from land	ndéh gogháʷedēndih what the land gives you
0. Oil Exploration	Tles hádaúneta looking for fuel	tle haeta oil, finding out	Khahi eenjit kagwintii oil, search for	Le hika goniwē searching for oil/gas	t'eh gha k'egeneta searching for oil and gas
1. Pipeline	Beyé tles húhtli inside of it the fuel flows	tlewé oil pipe	Khahi eenjit iitsii naniint'aii for oil, pipe is strung	Leh wéé oil/gas pipeline	t'eh gha satsʷo k'oh tli'uh oil for mental pine line/string
2. Cruise Missile	ʷelk'íthchogh sline big bad gunshell	kwicholi poison bullet	K'oh zhit, diik'ee khudheh'ii, nadanaadhak in sky, carries shell, flying	Lets'ego goyú k'marat'ai flying war weapon	thichoh k'ededhéh bullet big flies
3. Space Shuttle	Bet'á ʷeldzi banats'edél go around the moon with it	Nihtl'èt'a yat'a k'et'a airplane, space, it flies	Zheekug gwits'at nihk'eenadilak space to, travels back and forth	Yak'e goʷeláget'á space plane	zhak'e gotah k'egole space/heavens amongst it carries them
1. Satellite	Satsán nie bā naltth'el machine that is going around the earth	satsʷo wʷo t'á hazo godi k'édzo metal, star, with, all, news, is known	Khei' dinjii sanʷ eltsaii man himself, star, he made	ʷidikóné deri néné wina rat'ai power source that revolves around the earth	kó k'ededhéh fire flying
5. Scientist	Dēne honeltēn dēne a person that teaches people	t'asi de haeta dʷo something, big, finds out, person	gwandaii gwitr'it k'et gat'onahtan life work, he is educated in	T'áhsj heyágúhʷa go déné person who discovers things	hot'ie t'ahsii zhágedihsho they really know things
3. Analyst	ʷasi nelʷi dēne a person that looks at something	t'asi hazo naehtá dʷo something, all, accounts for, person	Ihlee, itjich'ii gwizhit kugwinah'in person, into something, he searches	T'áhsj s'aré heyágúhʷa gha gálayedai one who works on things to find out new discoveries	t'ahsii K'aogēndzháh something, look into measure
7. Computer	Satsán heni ʷuli lat'e a machine that seems to have a mind	satsʷo ʷedaxá ʷeretl'ē metal, by itself, it writes	iitsii thanʷ ts'at nakhweenjit adant'oo machine, by itself, for us, it writes	Sasóné xáre ʷedetl'e machine that writes on its own	satsʷo edetl'eh guzhʷo metal, it writes, it's wise
3. Assessment	T'ariliti humidhēn si how much it is thought to cost	nihl'ē k'ahota papers, being checked	gwitshih k'et ninjiitr'adhat before hand, thought out	T'áhsj hé dágóht'e hika gákeyeda Checking to see how things are	Saamba gha gogēndzháh money, for, they measure
0. Survey	ʷasighá ʷuts'elker something is being asked about	t'asi gha yati wichi something, for, words, is taken	itjich'ii vitr'agwah'ii eenjit goodahkat something found, for, they question	(t'áhsj) gha Dene xeedéé ts'ihshu recording info from people	dáts'edi nágetsij what we say, they pick up
0. Incentive	ʷasi ts'ēn ʷeghálada towards something work is being done	t'asi ts'q kaniʷa something, to, wants	yinjidel't'oh put mind to it	ʷeghálayida gha róokuhwe ts'ē kuts'ehʷa encouraging them to work	t'ahsii ka náots'ehthe something, for, going towards



Bessie Pea and baby. Snare Lake, N.W.T.

# Helping Me, Helps You

Whenever I am interpreting, I always make sure I know what I'm talking about. I try to interpret exactly what is being said, to make sure the people understand me.

To interpret simultaneously, you have to train yourself to think fast. An interpreter does not have time to stop and think or he/she will be lost in his/her own words.

It is important that an interpreter relays the meaning of what is being said to the Dene people in the Dene language. You cannot interpret half in English and half in the Dene language. What would be the purpose of being an interpreter then?

One interpreter cannot interpret for the whole meeting because of various dialectal differences or length of the meeting. Interpreters work as a team because it requires team effort. We try to do our best for our Dene people. Yet, there is always someone who puts down an interpreter. If there are any comments to be made, it should be made to that particular individual. If they think they could do a better job, I would like to see them interpret for an hour or so at some meetings.

Dene Nation had some funding cutback. Without the funding, interpreters cannot get the kind of training they need. I could go on and on . . . but our responsibility is to the Dene people. I think we should be appreciated for what we are doing for our people.

Mrs. Agnes Cassaway  
Chipewyan Interpreter  
Communication Department  
Dene Nation

## The Old Lady In The Moon

Many, many years ago, there lived a Chipewyan tribe in a small settlement. Near this settlement lived an old lady, who lived apart from the rest of her tribe. One day, a young woman came to visit her and said, "Two men in the settlement have killed a big beaver. It's so big that a lot of people are helping them to cut it up".

The old lady said she will wait until it was all cut up and then ask them for beaver blood with which she would make some soup.

A while later, the old lady grabbed her old birch bark pail and using her cane, she went to the settlement to see the two men. She said, "I hear you have killed a big beaver so I am here to ask for some beaver blood. I have no teeth, so the meat will be too tough for me, but the blood will make some delicious soup for me, so I brought this birch bark pail".

It has always been the tradition that elders be given a portion of what was killed, but for some unknown reason, the two men refused to give her some beaver blood. The old lady did not say anything and returned home with the aid of her cane.

The old lady did not have any bitter feelings towards the two men. When she became very ill, she sent for these two men. They were surprised but went to see her. She said to them, "I am very old now and will not live very long. Soon after I leave this world, look for me on the moon. That's all I wanted to tell you." The men did not say anything and left.

Soon after this, the old lady died. On a clear moonlit night, a few nights after the old lady's passing, they saw her on the moon still clutching her birch bark pail. They will never forget her. As long as there is a moon, she will always be there.

## ?eldzik'e Ts'ákui búretli sí

Yunze tháá, dēne súlin ʔeła nádé ni. ?iʔághe ts'ákui, ʔedēri dēne hárelʔa ts'í ʔat'í húlí, dēne ʔáhch'ase nádhēr ni. ʔeła ts'ékui yeghā niya-u, yexəl halni. "Nádēn dēneyu tsá nechá legháɬh̄thēr. Nechá dúwé t'á, dēne lə ʔelts'édi t'á, náiyehet'áth ghā náihedé."

Ts'ákui ʔadi-u, "Náiyihit'e lí ʔolʔa dé, beghā nása-u, tsá dēl hureskēr xa, bet'á thechaze destsi xa."

?eyēr ts'í tháile t'u, ts'ákui dēl hurekēr xa bets'í k'í tth'áy tile xəl dēne ts'ēn tēth hehtə. Dēneyu ghā niya-u, hádi sní, "Tsá nechá leghóthēr sni t'á, dēl hureskēr xa nuwe ts'í ya t'á." Bēr seba deyēr dúwé, seghu hulíle t'á. Dēl sególchú dé, bet'á thechaze nezū destsi halu. ?eyi xa ʔedēri k'í tth'áy tile tséréstí ʔat'e."

T'ok'e lási, ʔasi legháɬh̄thēr dé, ʔameth bedháuredi ʔat'ílu. ?edēri dēneyu, "Tsá dēl negháilchu xáile" hehedí. T'a xa bek'órejaile. Ts'ákui ʔesádile-u, bekuʔé ts'ēn natéth hehtə.

Ts'ákui ʔedēri xa, dēneyu ghā neʔáile. ?eyi t'á-u, ts'ákui t'e dúwé nídhir-u, ʔedēri náke dēneyu xaʔa. Dēneyu beheták'es húlí, yets'é heʔas. Ts'ákui ghā níhiyas-u ts'ákui hádi sní, "Dū tháá hesna xáile, hūt'a seghay lə dýté-u. ?edēri nēn ch'ás kēridhēr dé, ʔeldzi k'e sekanuhtí. ?eyi ʔulixasi" Dēneyu sáhedilu, ʔaheht'as.

?eyēr ts'í tháilu, ts'ákui húle. Ts'ákui húle ts'í súghá nēlt'e tēth-u, ʔeldzini té hurélyə-u, ʔeldzi k'e ts'ákui bets'í k'itth'áy tile hut'un-u, búret'í. Ye náhelnilé xaʔáile. ?eldzi nat'a ts'ēn, ts'ákui búret'í xat'e.

Written and translated by  
Leona Poitras

## Dene Yati

Published by:  
Dene Language Terminology Committee  
Department of Information  
Language Bureau  
P.O. Box 1320  
Yellowknife, N.W.T. X1A 2L9

**Publishing Data:**  
There will be four quarterly issues per year; June, September, December, March, and an annual booklet in June listing the terminology published in the four issues.

We would appreciate any suggested revisions concerning the Dene terminology in any of the Athabaskan Languages.





# Dene Yati

VOLUME 1, NUMBER 3  
DECEMBER 1985

## Dene Body Language

The Northern Dene Languages are highly developed and specific, in expressing concepts relating to the human anatomy, more so than in English.

In the Dene Language when referring to any part of the body, a possessive pronoun prefix is always used, which indicates whose body part is being spoken of.

But when the possessor is unknown, (usually referring to a body part of a non-living animal), the prefix; "ʔe" is used in most of the Dene Language (Chipeywan, Dogrib, N.Slavey, S.Slavey), except for Loucheux which uses the prefix, "it".

Each language has a similar *set* of possessive pronoun *prefixes*, which are not always the same because of the dialectal differences. For example, the following list demonstrates the similarities and differences in the prefixes in the northern Dene Languages;

	English	Chipeywan (Ft. Res.)	Dogrib (Ft. Rae)	Loucheux (Ft. McPher.)	N.Slavey (Ft.G. Hope)	S.Slavey (Ft. Simp.)
1st. per. sing.	my head	setthi	sekwi	shichiʔ	sefi	setthi
2nd	your	netthi	nekwi	nichiʔ	nefi	netthi
3rd	his hers its	betthi	wekwi	vichiʔ	befi	metthi
1st per. plur.	our	nuwetthi	gokwi	nakhwochiʔ	raxefi	naxetthi
2nd	your(s)	nuwetthi	naxikwi	nakhwochiʔ	raxefi	naxetthi
3rd	their	habetthi	gikwi	guuchiʔ	kufi	gotthi

There is also a small class of body parts, with which the possessive pronoun prefix changes to a nasal vowel. These *nasal vowels* occur with only *some* of the body parts.

When they do occur, each possessive pronoun prefix in a given set changes to a nasal vowel in most of the Dene language, (Chipeywan, Dogrib, N.Slavey, S.Slavey) except for

Loucheux. The Loucheux language do have some similar changes, but at present it still remains to be further researched.

For the purpose of recognizing some of the similarities; the first person singular possessive pronoun prefix has been used in the following chart of the human anatomy.

## Medical Interpreting

During the first week of October, a four day medical workshop was held for the Community Health Representatives in Rae Edzo. The workshop was jointly co-ordinated by Mackenzie Zone Medical Services and the Dene Language Bureau for the C.H.R.'s from around the Great Slave Lake area.

The purpose of the medical workshop was to develop an understanding of the body systems and functions, and the importance of using the correct medical terminology amongst the medical interpreters in the field.

The Community Health Representatives under the supervision of the Public Health Nurse provide various types of medical services to the people. They act as liaisons between the people and the medical professions in the communities.

Their daily involvement in medical services has made them quite knowledgeable with the medical terms used. But many of the medical terms which were interpreted in the Dene Language had to be memorized because the C.H.R.'s lack the basic fundamentals of the

*Continued*



Photo credit K. Lawrie.

Jean Marie River children.

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
1. Head	<i>se tthí</i>	<i>se kwi</i>	<i>shi chiʔ</i>	<i>se fi</i>	<i>se tthi</i>
2. Face	<i>se né</i>	<i>sí nì</i>	<i>shi ninʔ</i>	<i>sí ní</i>	<i>se ní</i>
3. Forehead	<i>se ts'atth'éné</i>	<i>se ts'ambè</i>	<i>shi nts'at</i>	<i>sí ts'ééré</i>	<i>se ts'ehtht'è</i>
4. Hair	<i>se tthíghá</i>	<i>se kwíghá</i>	<i>shi chiigheʔ</i>	<i>se fíghá</i>	<i>set thíghá</i>
5. Ear	<i>se dzághé</i>	<i>se dzikw'ò</i>	<i>shi dziiʔ</i>	<i>se dzíyige</i>	<i>se dzie</i>
6. Eyes	<i>se nághé</i>	<i>se dà</i>	<i>shi ndeeʔ</i>	<i>se dá</i>	<i>se nda</i>
7. Eyebrows	<i>se tth'idághé</i>	<i>se nagho</i>	<i>shi ndeeneedohgheʔ</i>	<i>se ragoxá'</i>	<i>se nambeh</i>
8. Eyelash	<i>se nagothé</i>	<i>se nagò</i>	<i>shi needohgheʔ</i>	<i>se ragoxa</i>	<i>se ndats'ego</i>
9. Cheek	<i>se nétth'én</i>	<i>sí nìkwò</i>	<i>shi nvoh</i>	<i>sí nìk'ofè</i>	<i>se nóhtht'è</i>
10. Nose	<i>se ts'ì</i>	<i>sí ghò</i>	<i>shi ntsih</i>	<i>sí ghò</i>	<i>se ghò</i>
11. Nostril	<i>sí chí</i>	<i>sí chà</i>	<i>shi njik</i>	<i>sí ghò</i>	<i>se ghò zhíh</i>
12. Mouth	<i>se dhá</i>	<i>se wà</i>	<i>shi zhik</i>	<i>se wá</i>	<i>se dhá</i>
13. Lip	<i>se dá</i>	<i>se dāne</i>	<i>shi deevaaʔ</i>	<i>se daghó</i>	<i>se dadhéh</i>
14. Tongue	<i>se tthú</i>	<i>se wàri</i>	<i>shi chyaaʔ</i>	<i>se ware</i>	<i>se dhále</i>
15. Teeth	<i>se ghú</i>	<i>se ghò</i>	<i>shi ghoʔ</i>	<i>se ghú</i>	<i>se ghú</i>
16. Roof of mouth	<i>se ghát'a</i>	<i>se ghòt'a</i>	<i>shi dohchyaaʔ</i>	<i>se wágoyíhtl'á</i>	<i>se ghúttht'ah</i>
17. Gums of teeth	<i>se ghutthén</i>	<i>se ghòkwò</i>	<i>shi ghoʔalok</i>	<i>se ghúfè</i>	<i>se ghúttht'è</i>
18. Jaw	<i>se yédátth'éné</i>	<i>se yehkw'ò</i>	<i>shi htth'anʔ</i>	<i>se ghéw'éné</i>	<i>se íhtth'è</i>
19. Chin	<i>se yédé</i>	<i>se dā</i>	<i>shi hdiʔ</i>	<i>se dá'</i>	<i>se dalá</i>
20. Beard	<i>se daghá</i>	<i>se daghá</i>	<i>shi deezhoʔ</i>	<i>se daghá</i>	<i>se daghá</i>
21. Throat	<i>se k'és</i>	<i>se k'à</i>	<i>shi hdaiiʔ</i>	<i>se k'á</i>	<i>se k'á</i>
22. Neck	<i>se k'oth</i>	<i>se k'o</i>	<i>shi k'oh</i>	<i>se k'o</i>	<i>se k'o</i>
23. Chest	<i>se zí</i>	<i>se dziwi</i>	<i>shi deeghanʔ</i>	<i>se wilé</i>	<i>se dzedhi</i>
24. Breast	<i>se tth'úwé</i>	<i>se t'ò</i>	<i>shi maaʔ</i>	<i>se t'óyé</i>	<i>se t'ò</i>
25. Nipple	<i>se tth'utthilá</i>	<i>se t'òkwì</i>	<i>shi t'ok</i>	<i>se t'óyéfi</i>	<i>se t'óthi</i>
26. Navel	<i>se tth'é</i>	<i>se mbòkw'ì</i>	<i>shi johk'it</i>	<i>se béjiré</i>	<i>se mbétth'e</i>
27. Rib	<i>se chà</i>	<i>se chò</i>	<i>shi chik</i>	<i>sí shò</i>	<i>se chò</i>

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
28. Rib bone	<i>se chatth'ëne</i>	<i>se chokw'ò</i>	<i>shi tsh'ik</i>	<i>sì shòw'éné</i>	<i>se chotth'éné</i>
29. Stomach	<i>se bér/bje</i>	<i>se mbò</i>	<i>shi zrak</i>	<i>se sho</i>	<i>se chòh</i>
30. Waist	<i>sì nize</i>	<i>se ni</i>	<i>shi thokh'it</i>	<i>se t'ere</i>	<i>se dhe k'èh</i>
31. Hip	<i>se ?ádhé</i>	<i>se rà</i>	<i>shi kaiitth'an?</i>	<i>se ráwé</i>	<i>se ?a</i>
32. Buttocks	<i>se t'áhtthén</i>	<i>se t'á</i>	<i>shi tli'?</i>	<i>se fehfé</i>	<i>se t'áttthé</i>
33. Shoulder	<i>se gheth</i>	<i>se gokw'ò</i>	<i>shi ghokh'at</i>	<i>se yehgó</i>	<i>se ?ehgó</i>
34. Arm	<i>se gáné</i>	<i>se gò</i>	<i>shi gin?</i>	<i>se góné</i>	<i>se gó</i>
35. Underarm	<i>sì k'es</i>	<i>se gòtl'o</i>	<i>shi gee?</i>	<i>se gòtl'u</i>	<i>se gòtl'ah</i>
36. Elbow	<i>se ts'úzé</i>	<i>se ?ehgòts'e</i>	<i>shi ts'oh</i>	<i>se yéhgó</i>	<i>se ts'éhtth'è</i>
37. Wrist	<i>se lachéné</i>	<i>se lachi</i>	<i>shi ch'yaa?</i>	<i>se lashéné</i>	<i>se lachiè</i>
38. Hand	<i>se lá</i>	<i>sì là</i>	<i>shi nli?</i>	<i>sì lá</i>	<i>se lá</i>
39. Back of hand	<i>se ladághé</i>	<i>se lat'á</i>	<i>shi nleet'ii</i>	<i>se laht'ane</i>	<i>se lát'a</i>
40. Palm of hand	<i>se latl'ághé</i>	<i>se latl'á</i>	<i>shi ntl'ee?</i>	<i>se lahké</i>	<i>se látl'ah</i>
41. Thumb	<i>se lachéth</i>	<i>se lahchi</i>	<i>shi nchoh</i>	<i>se lahshú</i>	<i>se lahchí</i>
42. Fingers	<i>se latth'ále</i>	<i>se lakw'ò</i>	<i>shi nleetth'ak</i>	<i>se law'éné</i>	<i>se latth'è</i>
43. Baby finger	<i>se latth'áláze</i>	<i>se lamotsoa</i>	<i>shi nleets'avak</i>	<i>se lasele</i>	<i>se lamòà</i>
44. Fingernails	<i>se lagéné</i>	<i>se lago</i>	<i>shi nleegaii?</i>	<i>se lagóné</i>	<i>se lago</i>
45. Leg	<i>se tthéné</i>	<i>se dza</i>	<i>shi tth'an?</i>	<i>se w'éné</i>	<i>se dzaa</i>
46. Thigh	<i>se ghóth</i>	<i>se ghoh</i>	<i>shi dhoh</i>	<i>se ghó</i>	<i>se gho</i>
47. Knee	<i>se dzagor</i>	<i>se ?ehgòdzè</i>	<i>shi gwot</i>	<i>se gó</i>	<i>se gó</i>
48. Calf	<i>se luwé</i>	<i>se dzàli</i>	<i>shi tr'oo?</i>	<i>se ts'ó</i>	<i>se dzalue</i>
49. Ankle	<i>se kehgor</i>	<i>se kechi</i>	<i>shi Kaiichan?</i>	<i>se keshéné</i>	<i>se kechi</i>
50. Heel	<i>se keltále</i>	<i>se kehta</i>	<i>shi Kehtal</i>	<i>se kéhta</i>	<i>se kehta</i>
51. Foot	<i>se ké</i>	<i>se kè</i>	<i>shi Kai?</i>	<i>se ké</i>	<i>se ké</i>
52. Toes	<i>se kelts'ále</i>	<i>se kekw'ò</i>	<i>shi Kait's'at</i>	<i>se kew'éné</i>	<i>se ketth'è</i>
53. Big toe	<i>se kelts'álecho (gh)</i>	<i>se kekwi</i>	<i>shi Kait's'at choo</i>	<i>se kehshú</i>	<i>se kechiè</i>
54. Toenails	<i>se kegéné</i>	<i>se kego</i>	<i>shi Kaigaii?</i>	<i>se kegóné</i>	<i>se kego</i>

# Alphabets for the Dene Languages

A few remarks are in order regarding the work of Dene Language research and development, and this brief article is for the specific purpose of addressing some questions on which I occasionally hear uninformed comments being made.

One myth that gets reiterated from time to time, and tends to misinform the public, is the notion that satisfactory alphabets have not yet been developed for the Dene languages. For all practical purposes this is not true. Linguists, with the help of the competent Dene language speakers, both those who have had formal education, and those who have not (who are therefore entirely at home in their own language), worked during the 1950's, 1960's, and 1970's on all of the northern Dene languages and produced alphabets which

accurately represent the sound systems of these languages. That these alphabets are adequate is attested by the fact that they have come into wide acceptance wherever Dene literacy is being developed. This is the case particularly in the work of the Department of Education in programs for the schools, and in the work of the translators in the Department of Culture and Communications.

This is not to say that there do not remain some questions to be researched. An example would be the fact that in Slavey the use of word-initial glottal stop (written with the symbol /ʔ/) has not been standardized. Some writers would spell the expression "he/she writes" as ʔedetl'éh and some as edetl'éh.

The word I've just referred to serves further to illustrate another question needing resolution: in some communities the word is pronounced with a clear final /h/ sound, and in other communities without, thus: ʔedetl'éh or ʔedetl'é.

This kind of question regarding which of two closely similar spellings to choose would perhaps best be settled by a committee in each of Dene language groups made up of some elders and some linguistically trained natives who would arrive at compromises that all parties would be prepared to accept.

Another misunderstanding sometimes voiced is that the linguists want to standardize the spelling so that all the Dene languages would spell a given word one way only. This is a total misconception. Few linguists would wish to insist that the word "I want", which is nehwo in Dogrib and nehthę in South Slavey, be spelled the same way in both languages. It is only in the similar dialects of any one language that standardization is workable.

Closely allied to the above misunderstanding is a misconception to the effect that in the work of terminology development (whose results this newsletter is designed to publicize), any given English term—for example "cruise missile"—ought to be rendered the same way in all the Dene languages. Again, this is not practical, and the goal of terminology development is simple to standardize, *as far as possible*, the terms used in any one language or major dialect.

In conclusion, then, there are at present good workable alphabets for the Dene languages, widely accepted by those who are promoting Dene literacy. A few questions of spelling remain to be settled, preferably by committees delegated from each language group to arrive at acceptable compromises.

by Philip G. Howard, Athapaskan Linguist



Julian Yendo Fort Wrigley

Photo credit T. Macintosh

## Medical Interpreting

### continued

Dene Language writing system. So, the word may not be interpreted the same way the next time the concept arose, especially when a rare medical term is used.

For this reason members of the Dene Language interpreters initiated a brief introduction to the Dene Language orthography. This would enable them to start collecting medical terminology, which could be shared and passed on to other interpreters in the field.

As a result of the workshop, this issue of the "Dene Yati" newsletter is introducing the terminology used in the human anatomy. In the following March issue, we will be focusing on the internal organs and medical terminology.

by Margaret Mackenzie



**Published by:**  
The Dene Language Terminology  
Committee  
Language Bureau  
Department of Culture and Communications  
P.O. Box 1320  
Yellowknife, N.W.T. X1A 2L9

**Publishing Data:**  
There will be four issues of *Dene Yati* per year: June, September, December, March; and an annual booklet in June listing the terminology published in the four issues. We would appreciate any suggested revisions concerning the terminology in any of the Dene languages.

ISSN 0830-9167

## Key Notes

As manager of the Dene Language Section, one of my responsibilities is to co-ordinate the quarterly publications of the newsletter and word lists. I was pleased last week when the Yupik Language Centre in Alaska and, a Tribal Council in northern British Columbia requested additional copies of our *Dene Yati* newsletters and expressed an interest in how our terminology sessions first began.

Our department has undergone several changes, in that, we now have a new minister and our department title has been changed to the Department of Culture and Communications. Along with these changes, two managing positions were created, one of which is my position.

Having worked as a Branch Manager for Canada Employment and Immigration in their sub-office in Fort Simpson, I have gained considerable management experience. My responsibilities in the Language Bureau are similar in that the goal is once again to help Dene people by working closely with the Communities.

Our department through the dissemination of audio-visual material is attempting to establish better understanding between government and the Dene populace. I believe this can be done more effectively by improving communications between the Dene people, native organizations and the general public. For this reason, I strongly support our attempts in sharing ideas through the *Dene Yati* newsletters.

Your input would be greatly appreciated, so if you have any comments please pass them along.

by Fred Norwegian



# Dene Yati

VOLUME 1, NUMBER 4  
MARCH 1986

## Task Force on Aboriginal Languages

In the fall of 1985, the Government of the N.W.T. established the Task Force on Aboriginal Languages. This Task Force was created to make recommendations on the use, development and promotion of the aboriginal languages in the Northwest Territories.

The Task Force, made up of three Inuit and three Dene representatives, each of them with extensive aboriginal language experience and expertise, held public hearings in various communities, and made presentations to various organizations and agencies, in search of the people's view on the aboriginal languages in the North. The fact that the members spoke and understood one of the Native Languages helped to overcome the language barrier which usually exists at these hearings.

The Task Force was co-chaired by Fobbie Tattie, a North Slavey speaker from Fort Franklin and Edna Elias, an Inuinnaqtut speaker from Coppermine. The other members of the Dene sector were Sue Look, a Loucheux speaker from Fort McPherson and Elizabeth Biscaye, a Chipewyan speaker from Fort Resolution. Inuktitut speaker, Mr. Jose Kusagak, from Rankin Inlet and Leena Evic Twerdin, from Pangnirtung were the other members of the Inuktitut sector.

Through Community hearings, public consultations, meetings and workshops, the Task Force recognized a common vision on the part of the people it heard from. This vision includes greater use of aboriginal languages throughout northern society, with bilingual language regions where the local aboriginal language would be equal to English and French. The Task Force presented recommendations to the Government of the Northwest Territories, on how this vision could be made a reality. These recommendations are summarized below:

1. Native languages should be more widely used in communities and regions.
2. The Official Languages Act should be changed to include the right to use a native language in court, when receiving public services, and in the Legislative Assembly.
3. An office of Commissioners of Aboriginal Languages should be created to encourage the use of native languages and to report to the Legislative Assembly. The Office of Commissioners of Aboriginal Languages should have both a Dene and an Inuit Language Commissioner.
4. A Ministry of Aboriginal Languages and Cultures should be created to develop and carry out policies regarding native languages. The Ministry should have both a Dene and an Inuit council.



Annie Norbert of Arctic Red River

Tessa Macintosh

## Dene Zhatie Kádáʔa Gok'eaneta T'áh Eghálagindá

Translated by: Eleanor Bran

1985 goxat'áá, dúhdę ndéh gogha ndéh ts'ę k'aodhe geelį ke, Dene zhatie kadáʔa gots'ęhk'eh gok'eagenuhtá gha eghálaeda gehtsi, Ezhi eghálaeda k'eh Enáke tai ageat'į (Mrs. Edna Elias, Mr. Jose Kusagak, Mrs. Leena Evic Twedin), gots'ęh Dene tai chu ageat'į (Ms. Fobbie Tatti, Mrs. Susan Look, Ms. Elizabeth Biscaye), egedį nezų dezhatie ghęh zháogedįshę t'áh agit'e. Naxendéh Northwest Territories gok'eh gozhatie t'áh atsut'į met'áh chu gonuzzeh, gots'ęh dene zhatie zhááli sie ts'ę nágutse agundeh ts'ę dágots'eleh gha góʔo keogúʔáh t'áh gondáʔanagedundį góʔegedindį.

Kótah zhágóla goghęh egedáatth'ọ gotáats'ę, gots'ęh dene kį ózhii ts'ę gogiandeh gots'ęh názhaeti gogęhtsi ezhi k'eh chu eghálagenda gha elęgįndę gháádę á, ezhi gok'eaneta gha dene nágoʔetsį sie, dene azhọʔ gozhatie ghęh azhọʔ elek'ęę aets'enidhe łąh keoghıʔo. Dáóndih goghágenda tı'a dene gozhatie k'ęʔo met'ah ats'ut'į goʔets'edįndį gots'ęh ndéh káodęla nane gotah odį Móóla gots'ęh Thot'ię k'ęę gots'endeh sie, ezhi gotah ét'į Dene zhatie chu gogháádę meʔedutáh chu ets'enidhe. Dene zhatie ghęh gok'eagenęhtę ke, dáóndih t'áh ehth'į gogha kagóndeh gha ts'ę nigots'ıʔáh

gha ghęh dúhdę gogha ndéh ts'ę k'aodhe geelį ke goghágénidhah. Ezhi dánagots'eleh gha góʔo, įo edaatl'ęh:

1. Kótáh zhágóla, ndéh káodęla chu gotah deʔóʔts'ę dene zhatie zhááli t'áh ats'ut'į.
2. Gozhatie ehth'į lih mek'ędezhę gha ʔeʔa hólį senagudleh, kagogeleh gháádę dúle gosenzhaeti dahk'ę xáádę gozhatie elį t'áh ageat'į gots'ęh odęo ndéh ts'ę k'aodhe dene goxęh eghálagenda nidę chu zhet'áh ageat'į gots'ęh k'aodhe ke gogha ek'ęteʔet'a godahk'ę chu dezhatie t'áh agut'į.
3. Dene gots'ęh Enáke gozhatie ts'ęhk'eh eghálaeda k'ę xéh k'aodhe ọki góólę gogęhtsi olį chu gedį, kaóndih nidę k'ęndah gozhatie ọt'e t'áh ats'et'į ts'ę gogęhtsih gha. Gots'ęh ezhi xéh dágot'į, amii ʔeʔa zhágįtsį gha goniedęt'a ts'ę naogendeh gha chu egedindį. Dene zhatie gha k'aodhe ọki sie, lię Dene aot'ę gots'ęh lię Enáke aot'ę egedindį.
4. Ndéh ts'ę k'aodhe ts'ęh k'aodhe kéleh zhih agóot'ę t'áh Dene gots'ęh Enáke gozhatie gots'ęh dáóndih edek'ęę ts'enda ts'ęhk'ęh eghálagundá gha godahk'ę góólę. Dene zhatie ghęh megháádę ats'ut'į gha edihł'ęh zhágogųhtsi. Ezhi eghálaeda dahk'ę gogha Dene gots'ęh Enáke got'ię ságenęht'ę t'ahsıi gha egedęhth'į t'áh agoguleh.

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
1. Spleen	dél ʔeltsi-u, tth'i. seyełɔɪ produces and repairs blood	gobohɔa spleen	nakhwodaaʔ ahtsii ts'at sriyih our blood, it makes and repairs it	-ʔeet'éélé spleen	-teelé spleen
2. Gall Bladder	-t'és gall bladder	-etl'ò gall bladder	diitl'ooʔ one's gall bladder	-ʔetl'é gall bladder	-tlézéé gall bladder
3. Kidney	-ts'és kidney	-ets'ò liver	diitr'oo one's kidney	-ts'e kidney	-ts'ée kidney
4. Pancreas	-dél sełɔɪ repairs blood	Siga sɔɪ sugar, fixes	nakhwodaaʔ zhit soogaii srilli in our blood, sugar it fixes	ʔedélé sɔʔahɔɪ repairer of blood	Súga k'edeħli sugar, utilizes
5. Hypothermia	déne nɪk'ath person, get very cold	gonihk'a hypothermia	diizhin niink'oo one's body, cold	gonihk'a hypothermia	gonihk'a severe chill
6. Bronchitis	déne dzidith ch'udhé yé haghos ʔat'ɪ person, foam in lungs	nadets'èko continually coughing	diidaiiʔ gwiłts'ik one's throat, sore	yirats'edeko continually coughing	-dzah goyieh internal upper chest, itch
7. Emphysema	déne dzidith nanɪi person, lung swells	ts'èt'i deħko cigarette, cough	sriits'at tr'azhuk kwah don't breath right	ts'éet'ure dahkó cigarette, cough	ts'èt'ú deħko cigarette, cough
8. Tuberculosis	déne dzidith dáda person, lung disease	godzèhdè tàda lung, disease	diidriħdok ts'ik one's lung sickness	dene wílé ʔeyá disease of the chest	ts'edekoh agúħtħe coughing, they have
9. Diarrhea	déne yátát'ir diarrhea	ti goɔʔ at'ɪ water, from us, it happens	chigwiłts'ik diarrhea	tu ʔayɪla diarrhea	tu goɔʔħ at'ɪ water, from us, it happens
10. Gall-stone	déne t'èsthé gall stone	-etl'òyi kwè deħshe in the gall bladder, stones grow	valar thoh zhit chii eltsaii bladder, stone made in	ʔetl'é ta fee stones in the gall bladder	ʔetl'ézéé tħe gall-bladder stone
11. Ulcer	déne bié haká ʔat'ɪ person, sores in the stomach	gobò tɪ'a goka bottom of the stomach, open sore	nataaveelat khugweedazhaa ulcer	goshɔ káá stomach ulcer	-mbé zhiħ goka stomach, inside, open sore
12. Cancer	gu dáda worm disease	goò tàda worm disease	khugweedazhaa iizuu cancer	ʔéya dene fé ta ʔat'ɪ disease that spreads	gu tandeh worm, disease that spreads
13. Kidney Stone	déne ts'és tħé person, kidney stone	-ets'òyi kwè deħshe in the kidney, stones grow	vatr'oo zhit chii eltsaii kidney, stone made in	ʔéts'e féé kidney stones	-ts'é zhiħ tħe the kidney, inside, stone
14. Kidney Failure	déne ts'és ts'édhir person, kidney deteriorates	-ets'ò ts'ħwhi kidney, deteriorates	vatr'oo iizuu dhilit kidney, became bad	ʔets'e siwi kidneys in poor condition	-ts'é ts[ħhi kidney, deteriorates
15. Diphtheria	déne k'ás yágay ʔat'ɪ person, white in the throat	gok'à tàda the throat, disease	diidaiiʔ ts'ik vaogoonuu one's throat, dangerous sickness	gok'áta ʔeya sickness of the throat	-k'á kádedetħa the throat, severe inflation
16. Tetanus	ʔelyethɔpəl ʔat'ɪ jaw is locked	goyehkw'ò eħts'ɔ adele the jaw, apart, does not occur	Unknown	goghéw'éné ʔehch'á ʔadéle lockjaw	łáá esħits'tħa forever, lockjawed
17. Measles	dáda k'ozé disease, red	táda dek'oa disease, little red	vakaʔoojil measles	gofék'e káyáʔehʔa lumps on the skin	-ʔħh káħʔáħ external body, comes through
18. Epilepsy	déne tħ'i hegis ʔat'ɪ person, body convulse	edoò tàda epilepsy	vyaħ unugwahdaddħak epilepsy	goh'iré ʔat'ɪ they get seizures	-ch'idé et'ih the muscles, convulses
19. Alzheimer's Disease	sha old age, senility	sò t'à gòzɔle old age, with, unaware	shinh tr'idhiłghaii ts'ik old person's sickness	kugoyá shɔ ʔagohɔɪ aging of the brain	shɔħ t'áh guzħɔ le old age, with, unaware
20. Multiple Sclerosis	ʔech'ér ts'édhir muscles deteriorate	-ech'i ts'ħwhi the muscles, deteriorate	diich'at shreħtat gwaħtsii one's nerves, it destroys	gonizħe ch'úé sɪwi breakdown of nervous system	-ch'idé ts[ħhi the muscles, deteriorate

wherever there is a hyphen - a possessive pronoun prefix is to be added.

# Interpreter — Your Voice . . .

In the past, the Native People lived according to the rules of nature. Language was influenced by the way a culture perceived the world; perceptions which encompassed the environment, animals and spiritual beliefs.

Language was used to express the way people perceived things to be. Words and concepts develop according to the people's awareness. The way of life at that time presented no need to develop or use terms that were irrelevant to the native culture.

But, language changes and grows with specific communication needs. The need to identify structures, functions, processes, symptoms and states has not changed. Whatever the era; pains, coughs and fractures were the problems long ago as they are now, and each era has found words to describe such phenomena.

## Dene Zhatie Káqdáa cont'd

5. Ezhi Dene gots'eh Enáke gozhatie gots'eh edek'ée ts'enda ghoḥ eghálaeda kóé nizhíh Dene gots'eh Enáke gots'eh edek'ée gots'endih ts'ehk'eh t'ahsii gogháoneteh ts'é k'aogedhe gha, k'aogedeh gogha lataegehti gogha chu, gots'eh got'áá chu edihtl'eh kóé gogháogenehteh got'ie edihtl'eh gító goghózhe gha. Gots'eh amii lataegehtih, lataegedetl'eh ɛ.eli gots'é k'aogedhe gha. Dene káts'edáa ghaáde. edek'ée azhii náots'ezhe, gots'eh azhii edek'ée sázháqt'ea zháts'ihstsi, daots'ehthe, edihtl'eh kéleh k'eh zhatie gha zháts'ihstsi éhtah ts'é k'aogedhe gha gedindí. Ezhi gha k'aogedhe kagedáa (Ministry) chu éhsá dene k'ée ets'edetl'eh gogha t'ahsii azhóé elek'ée met'ah ats'et'í gha gogha senioḡt'áh gha. Ezhi k'aodhe kágedáa chu dezḡa edihtl'eh gogháoneteh ekúh dúle Móóla gots'eh Móóla zḡhíj xéh dene zhatie l'eh gots'eh dene kéleh

Today, English is increasingly the universal language, especially in the sciences. In the medical field, terminology derives largely from Greek and Latin. The special language used by the doctors to describe the human body in health and sickness can often intimidate or confuse. Often, knowing the subject matter is simply a question of learning terms and definitions.

In some cases, medical interpreting in the native language requires descriptive definitions as we have no one word equivalent, as in English or French. Therefore we tend to give a long explanation for what appears to be a simple statement. I wonder how many professionals are aware of that fact?

When medical interpreting is required, the interpreter simply regards himself or herself as

an instrument for communication between the doctor or nurse and the patient. He or she repeats what is being said between the doctor/nurse and the patient. After interpreting, confirm that the party you have just interpreted for has fully understood. In some cases, further explanations may be required. When you know both parties have understood, then you know you have done a good job. Therefore, it is a good idea to thoroughly familiarize yourself with medical terminology.

We extend our sincere thanks and appreciation to those Community Health Representatives who assisted us in the Medical Terminology Workshop held in Rae Edzo in October, 1985. Their contribution has made the last two issues possible. But, some of the medical terms used in this issue may not be the same as some terms commonly used in the communities. If so, we would greatly appreciate your comments and suggestions.

k'ée ts'enda ghoḥ chu gogháogenehteh t'áh agoguleh gedindí.

6. Edihtl'eh gogháoneteh gha ɔɔa hólí chu senadleh t'áh dúle aḡtah móóla k'ée gots'eh dene k'ée gogháoneteh gha agogeleh. Kótah zhágóla gogha edihtl'eh kóé ts'ehk'eh dágot'í goxɔgeghndih gha agít'e (L.E.A.) gots'eh edihtl'eh gogháoneteh ghoḥ dene egedéhtth'í gha agít'e chu ezhi gozhatie ts'ehk'eh eghálagenda goxéh eghálagunda chu goɔgenihthe. Edihtl'eh kóé gondedhe t'ahsii gogháoneteh óki elenahch'á ót'e gots'eh óli. líe dene zhatie gots'eh Móóla zhatie elexéh ót'e t'áh agot'í gots'eh líe móóla k'ée zḡh, kaondíh xó, dene edek'ée genda ts'eh t'ahsii keogedúrah gha t'ahsii metah aot'é gedindí. Dene genézḡo sie gogha chu, k'éó dene zhatie ghoḥ gogháoneteh gha t'ahsii góólé gedindí.

7. Ndéh ts'é k'aodhe ke, gots'eh amii ndéh ts'é

k'aodhe gha eghálagenda síe k'éó dene zhatie edegedúrah ts'é goguháa, gots'eh amii mezhatie óki gúhli, eghálaeda gogháozhe. Gots'eh ezhi xéh chu, Ndéh ts'é k'aodhe dene gogha agot'í ekúh gogha nidé, Móóla k'ée, gogundeḥ gedindí.

8. Elá k'edéh goveghálaeda ts'ehk'eh chu k'éó dene gots'eh Enáke gozhatie t'áh agut'í gedindí, yundah gots'eh Ndéh ts'é k'aodhe gondedhé chu, gots'eh mek'eh gondi ets'udéhtth'ó gots'eh mek'eh edihtl'eh náedah k'eh chu k'éó Dene gots'eh Enáke gozhatie t'áh agut'í gedi.

Ezhi gozhatie ts'ehk'eh gok'eagenéhtḡo dágedi t'l'a, Ndéh ts'é k'aodhe ke dánagogeleh gha góḡo, ságodéhtah gozhíh agoguleh gedindí. Ezhi t'ahsii ndah tah dúle xidí ét'í agogeleh, kaondíh xó azḡo t'áh gogha undah hono xaye gozhíh éhsá senioḡt'áh gha góḡo góvegedindí.

## Task Force on Aboriginal Languages cont'd

5. The Ministry of Aboriginal Languages and Culture should be responsible for native language and culture curricula in schools; for government interpreters; for certifying N.L. teachers and interpreters/translators; and for cultural programs such as native games, arts, dance and literature. The Ministry should also be responsible for ensuring the standardization of a Dene writing system so that children can learn both English and French and a native language in school and also learn about native culture.

6. The Education Act should be changed to guarantee bilingual education. Local education authorities and boards of education should work with the Ministry. There should be two types of programs in high schools — a bilingual program and an English program, and both programs should have native cultural curricula. There should be more adult education programs for native languages.

7. The Government of the Northwest Territories should encourage employees to

learn native languages; provide jobs for bilingual people; and work to provide government services in both English and French and native languages.

8. Native languages should be more widely used in the air transport industry; by the federal government; and on radio and television.

The government system in the Northwest Territories is based on consensus and within those terms of reference, the wishes and needs of the aboriginal people in the north must be realized. The recommendations brought forth by the Aboriginal Language Task Force represents, by consensus, the basis for future planning and implementation of the development of native language in all areas of government services in the N.W.T.

The Task Force report was tabled in the winter session, and will be discussed in the summer session, which commences June 9, 1986.



## Dene Yatí

### Published by:

The Dene Language Terminology Committee  
Language Bureau  
Department of Culture and Communications  
P.O. Box 1320  
Yellowknife, N.W.T. X1A 2L9

### Publishing Data:

There will be four issues of *Dene Yatí* per year: June, September, December, March; and an annual booklet in June listing the terminology published in the four issues. We would appreciate any suggested revisions concerning the terminology in any of the Dene languages.

ISSN 0830-9167





# Dene Yati Annual

NUMBER 1  
JUNE 1986

## Introducing the Dene Yati Annual

The bulletin of the GNWT's Department of Culture and Communications, *Dene Yati*, was instituted to publicize the work of the Language Bureau and to disseminate information concerning language development. The first issue of this quarterly appeared in June 1985, and carried short articles in Dogrib and English relating to language work. Further, it carried a list of forty English words common in government activities, with equivalent expressions in each of the five Dene languages.

An important function of *Dene Yati* will be to provide every three months a list of terms that have been produced by Dene people involved in native language development — terms needed in various areas of specialization such as the Legislative Assembly, the courts, medical services, and technology. Because many such concepts have not traditionally been articulated by the Dene, it has become necessary for interpreters, translators, educators, and broadcasters to give attention to developing succinct ways of expressing these ideas. Each issue of *Dene Yati* will carry a collection of approximately forty such terms rendered in each of the Dene languages.

Those specializing in native language development (interpreters, educators, media personnel, linguists, and others) will, for a long time to come, be working, not only to develop the terms, but to correct, revise, abbreviate, and refine them as much as possible. That the vocabulary can be developed is seen in the history of

how the native people of past generations coined terms for the artifacts brought in by the Europeans. As a simple example, there are several terms in Slavey for an airplane. Some call it ?eláket'ah "flying boat". Others refer to it as méhk'ets'edéh "with it one flies". So the terminology development task, though not simple or easy, is entirely practicable.

These terms that are being evolved are not here offered as the authoritative final word, but rather as attempts to find clear and concise ways of expressing the concepts. The interpreter/translators, and others working on this project, hope that they will receive feedback in the form of suggestions from Dene in the communities who either will endorse these terms or will suggest viable alternative expressions.

It is planned that each summer the total inventory of the words published in the four issues of that year will be printed in the annual edition. The first edition of *Dene Yati Annual* carries vocabulary developed under four topical headings. Subsequent issues will carry newly developed terminology under a variety of topics required by the content of the material the interpreter/translators are working with. Again, if native speakers of the languages have constructive criticism and helpful suggestions with regard to this material, these will be gratefully received by the Language Bureau staff and carefully considered.

Philip G. Howard,  
Linguist  
May 23, 1986



*Dene Interpreters, Eleanor Bran and Margaret Leishman*

Photo: Tessa Macintosh

# GOVERNMENT TERMS (Political and Social Concerns)

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
1. Aboriginal People	Dēne sūlin the real people	Done Sōli people, real	dinjii tr'ootshidnut people, original	ʔala Dene first People	alah gots'eh dene first people
2. Above treeline	Hazú the start of the barren land	dechīla end of the treeline	Nant vakak ts'ivii kwah land without trees	Gow'í barren land	dechí húle ndéh land of no trees
3. Agreements	ʔelk'oret'a everybody is in agreement	ʔelek'əʔats'iwə to agree, we want	gwik'it t'igwiinidhan it is agreeable	ʔehk'érídats'edéniʔ verbal agreement	sánídagogedéniʔ they placed thing right by talking
4. Anti-trapping	ʔeldzus ts'ela ch'ase dēnelʔa try to discourage from having a trapline	ʔehdzo ts'areʔo də traps, against, person	khyah t'ugwahʔin gwitch'ii trapping, against	ʔehdzo goch'áʔeret'ə discouraging trapping	ʔehdzoo ch'əʔeneʔeh preventing traps
5. Arts and Crafts	Dēnelá t'á ʔasi halé with one's hands things are made	t'asi gojla t'à hólí something, our hands, with, made	nilee t'itr'agwahʔii, k'atjiikaʔ hah skilled work with hands, and crafts	Dene lá t'á t'áhsí yáhsí things made by hand	gojla t'áh hólí made by hand
6. Assessment	T'arilit'i hunidhēn sí how much it is thought to cost	nihtl'è k'ahota papers, being checked	gwitshih k'et ninjiitr'adhat before hand, thought out	T'áhsí hé dágóht'e híka gákeyeda Checking to see how things are	Saamba gha gogenéhdzáh money, for, they measure
7. Below treeline	Dechēn lare below where the trees are	dechí ts'one trees, side of	Nant vakak ts'ivii land with trees	Ts'u láódéʔa where the trees are	dechí gúli ndéh land of trees
8. Boundary	Ní detl'ís land is marked	tl'i nawhet'i line, drawn across	Tl'yaa nanint'aai string that is strung	Judéhyéé tl'u nit'i, wót'i where the line is/or will be	ndéh dhəh tl'uh nit'i land around line strung out
9. Budget (money)	T'anú't'e tsamba k'adhir húhdzi sí the amount of money to be spent that was stated	t'asi gha sōmba nit'ə something, for, money, put there	tseedho atr'adahc'aa use of money	Sóʔadéhwa gogha sōba wela money set aside for certain amount of time	Sáamba ʔehxoedih money, being watched
10. Bureaucratic	Ts'éthí begha yatfle there is a lot of talk about it	Ndēts'ə k'aowoh k'ə leghálagide of the land, the boss, way, they work	english adopted	K'ohowe kidagháre ʔeghálayeda the way the government work	Ndéh ts'ə k'aodhe gha eghálagidéh dáegenʔá land of the boss, for, they work, how they think and act
11. Business	Dēne yek'e ʔeghálana Person /people working on it	sōmba ts'ehtsi la money, we make, work	english adopted	xaré ʔedegha ʔeghálats'eyeda working for oneself	edegha eghálaeda ts'ehtsi for yourself, work at something
12. Chairman	Betl'as náti by him there is a meeting	weghá náyaeti by it, discussion	litr'aadaa eenjit tshid leader of meeting	Dene bedagháre gots'eedee person, who the meeting goes by	Megháádé názhəets'ehti by him/her, you have an on going talk
13. Chipewyan	Dēne sūlin the real people	Tehtsət'i from water, the kind of people	adopted	k'áseleh'tine small willow people	K'áts'et'í people from the willow
14. Colleagues	T'á xél ʔeghálada sí who work is being done with	ʔehlexè ʔeghálagide də with each other, they work, people	gwidjaa one's partner	Dénézee ʔeghálayeda ke co-workers	goxéh eghálagidéh with you/them, they work
15. Committee	ʔela ts'éltth'i a group sitting together	t'asi k'ə gehkw'e də something, on they sit, people	Dinjii leenugiljil ts'at ginjiʔ gahtsii people, meeting to discuss	T'áhsí gha dene déhw'i people who sit for something	T'ahsí ghəh egedéhtth'i something, about, they sit
16. Communities	Háyóʔila houses together	Kōta yagola communities all over	Kaiki't settlements	Kōé kágodéyila different communities	Kōé zhágóla house/houses, they are there, it is there
17. Constituents	(Balígíth dēne) T'ə ba ʔeghálana sí (People that are voted for) Who they are working for	ʔek'ètehege gha də ts'adaide voted, for, person, help	english adopted	Meni gha godee ke who he speaks for	ʔamii ʔek'ètegeht'ah ke who, do the voting, those
18. Constitution	ʔerehtl'ís k'e yati theʔa on a paper there is a word (law)	Naáwo weghá ndè k'e náts'edé laws, by it, land, on, we live	gudugwidiltshid not translatable	ʔeʔá begháre gots'eʔa laws you live by	megháádé gots'edih edehtléh by it, you live, paper
19. Cultural	Dēne t'at'u nádé sí the way people live lifestyle	Done naáwo people's law	Yéeno daiʔ nits'oo nakwah anjo kat gininijil the past, how our ancestors lived	Dene náoweré gháre ʔagot'í having to do with culture	edek'éé gots'endih ts'əhk'eh the side of living one's own way

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
20. Contract	La hílchu a job is taken	nihtl'èt'à dō gha ʔeghálats'eda paper, by, person, for, we work	edinehtl'ee gwits'at gwitr'it t'ugwahʔii working from paper	ʔeghálats'eyúda were bek'inadaodet'a a job discussed before work begins	ʔellexh seniots'eniʔ edehtl'eh together, you fix things, right, on paper
21. Development	Dēne nēn k'e ʔasi k'e ʔeghálada si on the people's land something is being worked on	t'asi hohlē something being made	english adopted	xaré yeri ne ts'ē góhli hé dógots'aʔa moving ahead working with natural resources	T'ahsii zháots'ihtsi something, they make many different ones
22. Division	Ni nádáret'a land being divided	tani ts'ō half, to	Nan nihk'yuu nitr'iinlii land divided	Lahk'e yuyee divide into two	ndéhláhts'iezhe land divided in half
23. Dogrib	Ljchágh dog ribs	Tlíchō Dog rib	adopted	Ljshō Dogrib	Tlíchō Dog rib
24. Eastern Arctic	ʔeténá nēn ʔetthisk'ēthe inuit land in the east	Kwinihts'i ts'ohk'e east wind, side of	Giʔ taʔak tsʔaii sun rising direction	ʔerákee néné Inuit land	sa káeʔah ts'ehk'eh enáke ndéh Inuit Land the side of the sunrises
25. Economy	Tsamba déla si the money that is there	ʔedaani sōmba t'á goxē hoʔ how, money, by, with us, situation	gwitr'it zhit khandaii not translatable	Sōba hé dágóht'e how things are moneywise	Sáamba mets'ehʔ dágot'i money, because of it, what is happening
26. Expenditures	T'at'u tsamba k'adhir the way money is spent	ʔedátlo sōmba k'ets'ehwhi how much, money, we spen	t'ookat paid for	Sōba dáréht'e k'oyiwe how much money is spent	Sáamba k'eots'ihthe the money, you have spent
27. Federal Government	Nie ts'én k'aldhēr nedhé the real boss of the land	Ndēts'ō K'aowoh de of the land, the boss, big	Dinjii Ts'at k'agwadhat Rules the people	Hjédé gots'ē k'óhowe boss managers from south	Ndéh ts'ē k'aodhe ndedhé ke land of boss biggest those
28. Funding	Tsamba dēne t'alye money given to someone	sōmba t'á gots'ágedi money, with, we are helped	tseedhoh money	Sōba hé Dene ts'ē rákeedee helping people with money	Sáamba t'áh gots'ágedi money, with, they help you/them
29. Government Departments	Nie ts'én k'aldhēr ts'i ʔijá hárelʔa from the boss of the land, one group of people	Ndēts'ō k'aowoh kōkaʔa of the land, the boss, houses, different	english adopted	K'óhowe kuʔeghálayedá káyádeʔa government's different jobs/ functions	káodhe álagenda kágedáʔa boss, they are working, different ones
30. Government Leaders	Nie ts'én k'aldhēr xa tthe theda for the boss of the land, he/she is sitting in front	Ndēts'ō K'aowoh de dakwe wheda of the land, the boss, big, first, he sits	K'adugwidaldhat eenjit tshid leader of government	Beghaʔelehk'etedéwe ke feweda leader of the elected ones	K'aogedéh nattheé theda those that are boss, ahead of them, he sits
31. Headquarters	T'a ts'i dēnelʔa from where jobs are assigned	K'aowoh dēhkw'e kō the boss, they sit, house	Gwitr'it deek'it gwitshid main working area	godagháre gots'aʔa dahk'ē place from where directions are followed	K'aodhe eghálagenda k'ē gondedhé boss, they work, place, the biggest one
32. Health	T'ats'et'e si how a person is	hoti ts'enda careful, we live	sriitr'igwindaii well being	Dene fē ta gonezō feeling physically well	dáóndih ts'enda how you live on
33. Inflation	ʔasi déʔaráilti ʔane things are getting more expensive	k'eʔo déti more expensive	tseedhoh dug nutr'ahtsii money increasing	Dene ts'éhʔóné t'áhsi déʔadedéht prices going higher than people can afford	Náts'ehndih dádéti deyéh adándih things you buy, what it costs, up it's going
34. Incentive	ʔasi ts'én ʔeghálada towards something work is being done	t'asi ts'ō kaniʔa something, to, wants	yinjidehtl'oh put mind to it	ʔeghálayida gha róokuhwe ts'ē kuts'ehʔa encouraging them to work harder	t'ahsii ka náots'ehthe something, for, going towards
35. Inuit	ʔeténá inuit	Hotenda one that lives beyond	Eneekaii Inuit	ʔerákee unknown	Enáke those from across
36. Land Claim	Nie ghá náti the land is being discussed	Ndéh ʔichi land, is claim	Nan kheenjit tr'iginkhii talking for one's land	ne kek'inadaodeʔa land discussed	Ndéh gha ségots'eleh land for, we/they fix
37. Leg-hold Trap	ʔeldzus trap	ʔehdzo t'l'i traps, chain	iitsii khyah metal trap	ʔehdzo wá real trap	ʔehdzoo kéleh real trap
38. Legislative Assembly	Baligith dēne ʔela délth'i people that are voted for are sitting together	wegha ʔek'ētehege do dēhkw'e for him, voted, person, sitting	Latr'aljil assemble	júhdá gogha ʔeʔá yáhihsi ke law makers for North	ʔelégedéh they are gathering
39. Literacy	ʔerehtl'is k'óreja reading and writing is known	Nihtl'ē k'ets'ezō papers, we know	Ihlee gat'r'oonaaatan person educated	ʔedihtl'ē honihshō someone who has been educated	edehtl'eh egots'edihshō knowing the books

# GOVERNMENT TERMS (Political and Social Concerns)

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
40. Loucheux	Degèth dène crooked people	Dègè got'ì between the river, the kind of people situated	Dinjii Zhuh K'yuu Loucheux	Déguwe unknown	deegii untranslatable
41. Meetings, conferences	Náti there is talk going on	ʷelets'ehti meeting together	ligaajil meeting	Gots'eedee people talking	Názhaeti talk going on, on-going talk
42. Member of Legislative Assembly	Beba ʷeligith dène the people that are voted for	wegha ʷek'ètehge dɔ for him, voted person	Dinjii ooriʷ tr'uunjik person, name chosen	Begha ʷelehk'etedéwe he/she has been voted for	Megha ʷek'èteʷet'a for him/her, voted
43. Mental Health	Dène ní t'á t'ant'e by a person's mind, how they are	Gojini xè hoti ts'enda mental, with, careful, we live	Nits'oo diiyinjiʷ t'iinch'uh state of one's mind	Dene goyá h'e Dene gha gonezɔ healthy mind	dáóndih gotthighɔ endá how your brain carries forward
44. Ministers	ʷasi ghá k'alde nedhé real boss of something	K'aowoh de the boss, big	Litr'ajil gwizhit tshid leaders in assembly	T'áhsi gha k'óhowe ke managers for something	K'aogedéh kéleh ke real bosses
45. Native language	Dène yatí native language	Done Yati people's language	Dinjii Zhuh K'yuu native people language	Dene wá xeedéé kádeʷá different native languages	Dene zhatié People's language
46. Native Organizations	Dène súlin ʷela ʷeghádálana native people working together	Dɔ Solj ʷelexé leghálageda people, original, together, they work	Dinjii Zhuh hah gwitr'it t'ahʷii work with natives	Dene wá got'iné kádeʷá different native groups	Dene gha náogehthe ke people for striving those
47. Natural Resources	Nie ts'ì ʷasi t'átì from the land something is used	xo tat'e ndè ts'ò t'asi golj land, from, something, there is	Nant kak, itjiich'ii goonlii on land, lots of something	Yeri xaré ne ts'è góhli what is naturally available from land	ndéh goghaʷedéndih what the land gives you
48. Negotiations	Limashi halé xa náti a deal to be made is discussed	ʷelik'è náyaeti to agree, way, discussion	ugwaʷaii gonuindaih find solutions	T'áhsi kek'inadaodeʷa things being discussed	meghɔh gots'endeh t'áh ségot's'eleh gha about it, they/we talk, with, we all fix, for
49. Northern Benefits	(Jadízi nèn k'e) dène ts'énáni ʷásas dène ts'édi (on the land over here) on top of wages, more help given	déʷo sɔmba t'á gots'ágedi more, money, with, we are helped	tseedhoh hah nakhwots'at tr'ihnjii money, they help us with	Júhdá ʷeghálats'eyeda gha dene ts'è ráʷeyédi getting payed to work in the North	dúhdé ndéh gots'áehndih ʷoo gots'ágedi — on this land, they pay, above that they help
50. Oil Exploration	Ties hádaúneta looking for fuel	tle haeta oil, finding out	Khahi eenjit kagwintii oil, search for	Le hiika gonive searching for oil/gas	t'eh gha k'egeneta searching for oil and gas
51. Paper, reports, etc.	ʷereht'is paper	nihtl'èt'á godi k'édzɔ paper, with, news, known	edineht'ee paper	ʷedjht'l'é paper	ediht'l'éh paper
52. Plebiscite	T'ási k'e ʷeligith something is voted on	Seghahɔʷo hawet'ètehtsɔ hohle to please everyone, for, vote, is being made	edineht'ee kak itjiich'ii kagiinkhii request put on paper	T'áhsi lié kádeʷá gha ʷelehk'ètets'edéwe voting for one thing	T'ahsi gha ʷek'èteʷet'a gha something for vote for it is
53. Political	Nie ts'én k'aldhër k'is like the boss of the land	ʷekhw'i nahowo right, doing	english adopted	k'óhowe dáktuhé k'inagow'e how things work with Government	ʷek'èteʷet'a ts'èhk'eh agot'ì voting, on the side of, happening
54. Public	Harelyu dène all the people	done hazɔ people, all	gwitch'in datthak all the people	hóyi Dene anybody	Dene adezhóné people, definitely all
55. Public Housing	Harelyu dèneba kuɛ thela for all the people there are houses	Done sɔmba lɔ gehts'ile gha kò house for low income people	Dinjii tthak eenjit zeh housing for all people	Meni du goʷɔ sɔba hehsi gha kòɛ houses for low income people	Dene ózhii nádéh gha kòɛ people, all kinds, live for house/houses
56. Publicity	ʷasi ghá dène xél hani people are told about something	wek'èhojɔ ha it is known, for	gwiizrii tr'agwandak speaks plainly	T'áhsi hodúya gha gálat's'eyeda working to make something known	Meghɔh keots'edihsɔ gha agogehɔ about it, you know it, for, they make it happen
57. Priority	T'a deʷáase bet'óréʷa sí What is most important	denakh'e wet'áʷa above all, it is important	Tr'oochit vah gooʷaii work with it first	Xáhwere got'ódéʷa most important	T'ahsi met'áhodéʷá attheé theʷo something important first placed
58. Program	Beghár ʷeghálada xa by it work is going to be done	wek'è ʷeghálats'eda by it, we work	english adopted	Begháré gots'aʷa you go by it	T'ahsi megháádé agot'ì something, by it, happening

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
59. Proposal	T'asi ʋuts'ekār si something that is asked for	t'asi ts'ekē something, we ask for	veenjit giteekhaii they will speak for it	ʋekáʋagóʋot'é ts'edi saying how things should be	kagóot'é ts'edi let it be this way, we/they say
60. Quota	T'anilt'e déne ghórédzi si how much is promised to someone	gogha ʋita for us, it is counted	ugwantshii gwizraih certain amount	T'áhsj hudéta gháré ʋagot'í you go by a certain number	gogha edatáh for us, it has been counted
61. Racism	Déne ts'én ch'áidhén thinks bad towards people	done ladj nets'elile people, different, we don't like	gwiyeetshih k'adugoodijaadrii beforehand, they judge	ʋeyuwe Déne hekenéllé dislike of people because of race/difference	dene gúlgh gots'enélini le not liking other people
62. Regional Council	ʋelk'éch'a háyóríla ʋela dáiyalti different communities talking together	kòta yagola gha k'áde communities, around, for, boss	Nilineech'íʋ gwaʋan litr'adaa meet in different area	Kóé sóʋaréht'e gha godee ke ones who speak for certain communities	Ndéh káodéla gha egedéhtth'í land, situated around, for, they sit
63. Renewable Resources	Nie k'e neshe bet'át'í si things grown on the land is used	xo tat'e ndé k'e t'asi naeshe year, every, land, on, something grows	Nant kak jidii nahshii on land, what grows	T'áhsj ne k'e ragóle things that reproduce on the land	ndéh ts'eh t'ahsii xáádé menagódléh land things that reproduces itself
64. Research	ʋasi bekáuneta (bekáunedhén) something is being searched for	naáwo ʋehlégele idea, they gather	gwiizrii vizhit gwinahʋii examine it	T'áhsj hodúya gha gálats'eyeda working on something to find more about it	úútl'íe t'ahsii k'eaneta real hard, something, searched information
65. Slavey	Desnát'in people from around the river	Dehnát'í people along the river	adopted	Dene wá Slavey	deh gáh got'íe people along the river
66. Spousal Assault	ʋelts'áke daleʋa couple mistreating each other	Done dáihʋa people, abusing each other	diidinjii goo diitr'iinjo hah khainjiʋ tr'adadhat one's husband or one's wife, harass each other	ʋehghárádee ke sílekewi couples abusing one another	kóodéhtth'í ke tthézhah married people beatings
67. Suicide	Łeghár ldhér/łeghátstildér killed ones self	ʋelaidets'ihwhi killing one's self	adididhaakhaii kill one's self	Wéʋehja killing one's self	łavedéts'ithi killing one's self
68. Survey	ʋasi ghá ʋuts'elkér something is being asked about	t'asi gha yati ʋichi something, for, words, is taken	itjiich'ii vitr'agwahʋaii eenjit goodahkat something found, for, they question	t'áhsj gha Dene xeedéé ts'íhshu recording info from people	dáts'edi nágehtsǰ what we say, they pick up
69. Status of Women	Ts'ékui deba dáiyalti women speaking for themselves	Ts'èko gha k'ehogeʋa women for, doing things	Tr'iinjo dattahak eenjit gigiinkhii all women, they speak for	Ts'ékuwe ke gha ʋehw'í gokaʋa setting things right for women	ts'éli gogha dánégút'ʋ how things are established for women
70. Terminology	T'at'u yati the way it is spoken or said	weyati it's terminology	ginjih words	Xeedee ghálats'eyeda working with words	gozhatié dádi adi mek'éodezhʋo knowing what a language says
71. Territorial Government	Jádizi nén xa nie ts'én k'aldhér for the land over here, boss of the land	ʋedza nek'e gots'ʋ Ndéts'ʋ K'aowoh cold, on the land, from, of the land, the boss	Dinjii eenjit gwitr'it t'ugwahʋii work for the people	Júhdá néné gogha xáhwere déhw'í leaders for north land	Dúhdę gogha ndéh ts'é k'aodhe ke this way for it land of boss those
72. Tourism	Jéth déne t'á tsamba ʋale money made from people of the hook	Kòta k'ede dʋ community, travel people	Aachin kat nihk'yuu nugadadal strangers, wandering around	xáhtá ʋagot'í ts'ę sóba hesi money made from visitors	xáhtʋ k'éoidéh strangers travelling around
73. Western Arctic	ʋeténá nén yutjisk'èthe inuit land in the west	Nanihts'í ts'ohk'e west wind, side of	neʋedak ts'aii sun setting direction	Júhna néné land on this side	sa náʋa ts'ehk'eh enáke ndéh Inuit Land on side of the sunset

# BODY PARTS

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
1. Ankle	sekehgór	sekechi	<i>shi</i> Kaiichan?	sekeshéné	sekechi
2. Arm	segáné	segò	<i>shigin</i> ?	segóné	segóó
3. Baby finger	selatth'áláze	selamotsoa	<i>shinleets'</i> avak	selasele	selamóǵa
4. Back of hand	seladághé	selat'à	<i>shinleet'</i> ii	selat'ane	selat'a
5. Beard	sedàghá	sedaghà	<i>shideezho</i> ?	sedaghá	sedaghá
6. Big toe	seketts'álécho(gh)	sekehkwí	<i>shi</i> Kaits'at choo	sekehshú	sekechié
7. Buttocks	set'áhtthén	set'à	<i>shitl'i</i> ?	sefehfé	set'átthé
8. Breast	setth'úwé	set'ò	<i>shimaa</i> ?	set'óyé	set'ó
9. Calf	seluwé	sedzàli	<i>shitr'</i> oo?	sets'ó	sedzalue
10. Cheek	senítth'én	sìnikwò	<i>shinvoh</i>	sìnik'ofé	senóhtthé
11. Chest	sezi	sedziwi	<i>shideeghan</i> ?	sewilé	sedzedhi
12. Chin	seyédá	sedà	<i>shihdi</i> ?	sedá'	sedalá
13. Ear	sedzághé	sedzikw'ò	<i>shidzii</i> ?	sedziyige	sedzié
14. Elbow	sets'úzé	se?ehgòts'e	<i>shits'</i> oh	seyéhgó	sets'éhtth'è
15. Eyebrows	setth'idághe	senagho	<i>shindeeneedohghe</i> ?	seragoxá'	senambeh
16. Eyelash	senagothé	senagò	<i>shineedohghe</i> ?	seragoxa	sendats'ego
17. Eyes	senághé	sedà	<i>shindee</i> ?	sedá	sendaa
18. Face	sení	sìni	<i>shinin</i> ?	sìni	sení
19. Fingernails	selagéné	selagò	<i>shinleegaii</i> ?	selagóné	selagò
20. Fingers	selatth'ále	selakw'ò	<i>shinleetth'</i> ak	selaw'éné	selatth'è
21. Foot	seké	sekè	<i>shi</i> Kai?	seké	seké
22. Forehead	sets'ahtth'éné	sets'ambè	<i>shints'</i> at	sìts'éré	sets'ehtth'è
23. Gums of teeth	seghutthén	seghòkwò	<i>shigho</i> ǵalok	seghúfé	seghútthé
24. Hair	setthíghá	sekwíghà	<i>shichiighe</i> ?	sefighá	setthíghá
25. Hand	selá	sìlà	<i>shinli</i> ?	sìlà	selá

As can be seen, words of this class in Dene cannot stand alone but must have a possessive prefix. In this list we have given the first person singular prefix "my", and have printed it in italics to distinguish it from the root word.

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
26. Head	setthí	sekwi	shichiᑭ	sefi	setthí
27. Heel	sekeltálé	sekehtà	shiKehtal	sekéhtá	sekehtá
28. Hip	seʔádhé	seᑭà	shikaiitth'anᑭ	seᑭáwé	seʔa
29. Jaw	seyédátth'éné	seyehkw'ò	shihth'anᑭ	seghéw'éné	seihtth'è
30. Knee	sedzagór	seʔehgòdzè	shigwot	segó	segó
31. Leg	setthéné	sedzà	shittth'anᑭ	sew'éné	sedzaa
32. Lip	sedá	sedàne	shideevaaᑭ	sedaghó	sedadhéh
33. Mouth	sedhá	sewà	shizhik	sewá	sedhá
34. Navel	setth'é	sembòkw'ì	shijohk'it	sebéjiré	sembétth'e
35. Neck	sek'oth	sek'o	shik'oh	sek'o	sek'o
36. Nipple	setth'utthílá	set'òkwi	shit'ok	set'óyéfi	set'óthhí
37. Nose	sets'ì	sìghò	shintsih	sìghò	seghò
38. Nostril	sejᑭth	sìchà	shinjik	sìghò	seghòzhíh
39. Palm of hand	selat'ághé	selat'á	shintl'eeᑭ	selahké	selát'ah
40. Rib	sechà	sechò	shichik	sìshò	sechòᑭ
41. Rib bone	sechàtth'ène	sechòkw'ò	shitsh'ik	sìshòw'éné	sechòtth'éné
42. Roof of mouth	seghat'á	seghòt'a	shidohchyaᑭ	sewágoyiht'á	seghúttthét'ah
43. Shoulder	segheth	segòkw'ò	shighohk'at	seyehgó	seʔehgó
44. Stomach	sebér/bíe	sembò	shizrak	seshò	sechòᑭ
45. Teeth	seghú	seghò	shighoᑭ	seghú	seghú
46. Thigh	seghóth	seghoh	shidhoh	seghó	segho
47. Throat	sek'és	sek'á	shihdaiiᑭ	sek'á	sek'á
48. Thumb	selachéth	selahchì	shinchoh	selahshú	selahchí
49. Toes	sekelts'álé	sekek'ò	shiKaits'at	sekew'éné	seketth'è
50. Toenails	sekegéné	sekego	shiKaigaiiᑭ	sekegóné	sekego
51. Tongue	setthú	sewàri	shichyaaᑭ	seware	sedháe

# BODY PARTS

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
52. Underarm	sìk'es	segòt'l'o	shigeeᵛ	segòt'l'u	segòt'l'ah
53. Waist	sìnize	seni	shithohk'it	set'l'ere	sedhék'éh
54. Wrist	selachënë	selachi	shich'yaaᵛ	selashéné	selachiᵛ

# MEDICAL TERMS

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
1. Alzheimer's Disease	shà old age, senility	sò t'à gòzòle old age, with, unaware	shinh tr'idhilghaii ts'ik old person's sickness	kugoyá shò ᵛagohᵛ{ aging of the brain	shòh t'àh gots'izhò le old age, with, unaware
2. Artery	ᵛech'udh chogh large vein	godzeh t'l'i dé artery	diidriiᵛ gwits'at diizhin nik'oo dah niinlaii from one's heart, blood flows to body	godélé t'l'ulé artery	-dzee t'l'uh cho heart, string, large
3. Blood	dél blood	edò blood	dah blood	ᵛedélé blood	?edélé blood
4. Blood pressure	dél t'at'u hetl'él hùldzáy blood, way it flows, measured	edò k'et'l'ò gihdza blood, it flows, measured	dugwath'aiiᵛ diidaaᵛ niinlaii how strong, one's blood flows	godélé k'eat'l'e kíhdza blood pressure	dáxùt'l'ᵛe godelé k'etl'éh how strong, one's blood, flows
5. Bronchitis	déne dzidith ch'udhé yé haghos ᵛat'i person, foam in lungs	nadets'éko continually coughing	diidaiiᵛ gwilts'ik one's throat, sore	yirats'edeko continually coughing	-dzah goyieh internal upper chest, itch
6. Cancer	gu dádá worm disease	goò táda worm disease	khugweedazhaa iizuu cancer	ᵛéya dene fè ta ᵛat'i disease that spreads	gu tandeh worm, disease that spreads
7. Cartilage	tth'én chu ᵛech'ér chu hutun bones and muscles, holds	-ekw'ò dezhilea bone, soft	diith'anᵛ k'it ditl'ok one's bone joints soft	ᵛejjuwé cartilage	?ejjuᵛ cartilage
8. Compound fracture	tth'én náte bone, broken	gokw'ò naátò bone is broken up	diith'anᵛ vik'eininch'yah one's bone, broke apart	léyetò compound fracture	-tth'ené léetò bone, broken
9. Diarrhea	déne yátatl'ir diarrhea	ti goᵛò at'i water, from us, it happens	chigwits'ik diarrhea	tu ᵛayíla diarrhea	tu goᵛò at'i water, from us, it happens
10. Diphtheria	déne k'ás yágay ᵛat'i person, white in the throat	gok'á táda the throat, disease	diidaiiᵛ ts'ik vaagoonuu one's throat, dangerous sickness	gok'áta ᵛeya sickness of the throat	-k'á kádedetla the throat, severe inflammation
11. Emphysema	déne dzidith naniyi person, lung swells	ts'èt'i dehko cigarette, cough	sriits'at tr'azhuk kwah don't breath right	ts'èet'ure dahkó cigarette, cough	ts'èt'ù dehkoh cigarette, cough
12. Epilepsy	déne tth'i hegis ᵛat'i person, body convulse	edoò táda epilepsy	vyah unugwahdaddhak epilepsy	goch'iré ᵛat'i they get seizures	-ch'idé et'ih the muscles, convulses
13. Gall Bladder	-t'l'és gall bladder	-et'l'ò gall bladder	diit'ooᵛ one's gall bladder	-ᵛetl'é gall bladder	t'l'ézé gall bladder
14. Gall-stone	déne t'l'esthé gall stone	-et'l'òyikwé dehshe in the gall bladder, stones grow	valar thoh zhit chii eltsaii bladder. stone made in	ᵛetl'é ta fee stones in the gall bladder	ᵛetl'ézé tthe gall-bladder stone



ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
15. Haemoglobin	bet'á nuwedél hena by which, our blood, functions	wet'á godó eda with it, our blood, lives	vah nakhwodaaᵝ gwindaih with it, our blood, lives	bet'á godélé ʔeda keeps the blood healthy	met'áh godelé eteh with it, one's blood, functions
16. Heart Attack	déne dzíe t'á ʔeyats'elí person's heart, suffers by	godzè nàkw'i heart, stops	diidriiᵝ shrah hah gwíts'ik one's heart, painful	godzèé dzá ʔát'í heart goes bad	-dzee nitla heart, stops
17. Hypothermia	déne ník'ath person, get very cold	gonihk'a hypothermia	diizhin níink'oo one's body, cold	gonihk'a hypothermia	gonihk'a edíhk'á severe chill
18. Joints	ʔelghanat'a joints	-ekw'ʔ elehaj'á the bone, it joins	diitth'anᵝ k'it one's bone joint	-w'éné lahghó yáwela where the bones are joined	-tth'éné xagho the bone, it meets
19. Kidney	-ts'és kidney	-ets'ò liver	diitr'oo one's kidney	-ts'e kidney	-ts'ée kidney
20. Kidney failure	déne ts'és ts'édhir person, kidney deteriorates	ʔets'ò ts'íhwhi kidney, deteriorates	vatr'oo iizuu dhidlit kidney, became bad	ʔéts'e siwi kidneys in poor condition	-ts'é tsídhi kidney, deteriorates
21. Kidney-stone	déne ts'és tthé person, kidney stone	-ets'oyi kwè dehshe in the kidney, stones grow	vatr'oo zhit chii eltsaii kidney, stone made in	ʔéts'e féé kidney stones	-ts'é zhiéh tthe the kidney, inside, stone
22. Ligaments	tth'én ʔehlútún bones, hold together	goch'i t'á gokw'ʔ elihto the muscle, with, the bone, it holds	diitth'anᵝ nihts'at dadhachoh one's bone, binds together	-w'éné ʔehló yáhqtʔ ch'iré muscles holding bones together	-tth'éné t'uha the bone, string
23. Measles	dádá k'ozé disease, red	táda dek'oa disease, little red	vakaʔoojil measles	gofék'e káyáʔeh'á lumps on the skin	-ʔoh káh'áh external body, comes through
24. Multiple sclerosis	ʔech'ér ts'édhir muscles deteriorate	-ech'i ts'íhwhi the muscles, deteriorate	diich'at shrehtat gwahtsii one's nerves, it destroys	gonizhíe ch'úé s'wi breakdown of nervous system	-ch'idé tsiedhi the muscles, deteriorate
25. Nerves	déne tth'i ta nálé person's body, has control	wet'á edets'edi with it, we feel	diich'at one's nerves	denizhíe ch'úé nerves	met'áh edéts'ededih with it, we feel
26. Pancreas	-dél sel'í repairs blood	Siga si'í sugar, fixes	nakhwodaaᵝ zhit soogaii srilii in our blood, sugar it fixes	ʔedélé sóʔah'í repairer of blood	Súga k'edehli sugar, utilizes
27. Plasma	déne dél tú person's blood, water	edò ti the blood, water	dah di'odeheeh' kwah blood, colorless	godélé tú fluid of blood	ʔedélé tú the blood, water
28. Red Blood	déne délédhay k'ozé person's blood, small parts, red	edò dek'ò the blood, red	dah ch'ik cell red blood cell	godélé t'áwéa dek'ò red blood cell	ʔedélé detsili the blood, red
29. Simple Fracture	tth'én ʔehte bone, cracked	ehtí cracked	diitth'anᵝ latjilnaih one's bone, cracked	héhto simple fracture	-tth'éné ehtíh bone, cracked
30. Spinal Cord	déne nèn tth'én person's, in the back, bone	enòzhi spinal cord	diinant tth'anᵝ t'yah spinal cord	ʔenizhíe spinal cord	-nezhíe inner marrow
31. Spleen	dél ʔeltsi-u, tth'i, seyel'í produces and repairs blood	gobohd'á spleen	nakhwodaaᵝ ahtsii ts'at sriyilii our blood, it makes and repairs it	ʔeet'éléé spleen	-teelé spleen
32. Sprain	ʔech'ér ʔelk'ér sprain	ehké sprain	diitth'anᵝ k'it gwalzhal one's bone, swollen	héhke sprain	ehké sprain
33. Stroke	déne tthighá ch'udhé ních'ul person's brain, large vein vein bursts	gok'é láwi half of the body, dies	nakhwotshiihghaiiᵝ tsh'yuuᵝ ladhíhch'yah our brain's nerve, it ruptured	gok'ewe gótole paralysis of one side	-k'édhé ʔodhi half of the body, dies
34. Tendon	ʔech'éré tendon	-ech'i the muscle	diich'at tendon	ʔew'é tendon	-ch'idé tendon

# MEDICAL TERMS

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
35. Tetanus	weyethiweel w'at'i jaw is locked	goyehkw'w' ehts'w' adele the jaw. apart. does not occur	Unknown	goghew'ene wehch'a wadéele lockjaw	lää eshists'itla forever. lockjawed
36. Tuberculosis	dene dzidith dáda person, lung disease	godzehde tada lung, disease	diidrihdok ts'ik one's lung sickness	dene wilé weyá disease of the chest	ts'edekoh agúhthe coughing. they have
37. Ulcer	dene bié haká w'at'i person, sores in the stomach	gobó t'a goka bottom of the stomach. open sore	nataaveelat khugweedazhaa ulcer	goshó káá stomach ulcer	-mbé zhih goka stomach, inside. open sore
38. Valves	wedzié t'ulé heart. valve	godzeh t'i valves	Unknown	godélé t'a w'ihw	-dzee ts'w' godákáede'áh heart, to, it opens the way
39. Vein	w'ech'udhé vein	edó t'i vein	diitsh'yuuw one's vein	godélé ch'úwé vein	-dhedhé vein
40. White Blood	dene delédhay k'aláze person's blood, small parts, white	edó dego the blood, white	dah dagaii cell white blood cell	godélé t'áweá dek'ale white blood cell	w'edelé dek'aale the blood, white

# TECHNOLOGICAL TERMS

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
1. Analyst	w'asi nebié dene a person that looks at something	t'asi hazó naehtá w' something, all, accounts for. person	Ihlee, itjiich'ii gwizhit kugwinahw'in person, into something. he searches	T'áhsí sùré heyágúhwa gha gálayedai one who works on things to find out new discoveries	t'ahsii k'aogenehdzäh something. look into measure
2. Computer	Satsán bení w'ulí lat'e a machine that seems to have a mind	satsó w'edaxá w'eretl'è metal, by itself, it writes	iitsii thanw' ts'at nakhweenjit adantl'oo machine, by itself, for us, it writes	Sasóné xaré w'edétl'e machine that writes on its own	satsó edehtl'èh guzhó mental, it writes, it's wise
3. Cruise missile	w'elk'ithchogh sline big' bad gunshell	kwicholí poison bullet	K'oh zhit, diik'ee khudhelzhii, nadanaadhak in sky, carries shell, flying	Lets'egó goyú k'inarat'ai flying war weapon	tthichoh k'ededhéh bullet big flies
4. Pipeline	Beyé tles húhtl'i inside of it the fuel flows	tlewé oil pipe	Khaii eenjit iitsii naniint'aii for oil, pipe is strung	Léh wéé oil/gas pipeline	tl'eh gha satsó k'oh tl'uh oil for metal pipe line/string
5. Satellite	Satsán nie bá naltht'el machine that is going around the earth	satsó w'ho á hazó godi k'édzo metal, star, with, all, news, is known	Kheiw' dinjii sanw' eltsaii man himself, star, he made	w'idikóné deri néné wina rat'ai power source that revolves around the earth	kó k'ededhéh fire flying
6. Scientist	Dene honeltén dene a person that teaches people	t'asi de haehtha w' something, big, finds out, person	gwandaii gwitr'it k'et gat'onahtan life work, he is educated in	T'áhsí sùré heyágúhwa gó dene person who discovers things	hot'ie t'ahsii zháogedihsó they really know things
7. Space shuttle	Bet'a w'eldzi banats'edél go around the moon with it	Nihtl'ét'a yat'a k'et'a airplane, space, it flies	Zheekug gwits'at nihk'eenadilak space to, travels back and forth	Yak'e goyelágarat'ai space plane	zhak'e gotah k'egole space/heavens amongst it carries them

# Dene Alphabets

Writing systems for all the Northern Athapaskan languages have been available for some years now. Since the 1950's and throughout the 1960's and 1970's, several linguist with the help of many competent Dene Language speakers have worked on the five Dene languages and produced alphabets which accurately represent the sound systems of these languages.

The writing system, which has been widely accepted by the native speakers involved in Dene literacy, is based on the Roman

orthography, the English alphabet, where each sound is represented by a letter or a combination of letters.

Because the northern Dene languages are closely related, their sound systems are very similar and consequently their alphabets are similar. Between the various dialects there are consonant, and sometimes vowel, changes. For example, in the word for "head" in all the languages, the vowel remains the same but because of dialectal differences the consonant sound differs according to the dialect. "My

head" in Loucheux is *shichi*, in North Slavey *sefi* or *seki*, in South Slavey *sepi* or *setthi*, in Dogrib *sekwi*, and in Chipewyan *setthi*. These are few examples of how some consonants change within the five Dene dialects.

The following list of alphabets for the Mackenzie Valley Dene languages — Chipewyan, Dogrib, Loucheux, North Slavey and South Slavey — demonstrates the similarities and differences of the sound systems.

## Alphabet Check Sheet for the Mackenzie Valley Dene Languages: Chipewyan, Dogrib, Loucheux, Northern Slavey, Southern Slavey

### Vowels

	Chipewyan	Dogrib	Loucheux	Northern Slavey	Southern Slavey
a	•	•	•	•	•
e	•	•	•	•	•
i	•	•	•	•	•
o	•	•	•	•	•
u	•	•	•	•	•
ä	•	•		•	•
é	•	•		•	•
í	•	•		•	•
ó	•	•		•	•
ú	•	•		•	•
ë	•				

### Diphthongs

aa			•		
ai	•	•	•	•	•
aíí			•		
ao			•		
au	•				•
ay	•				
ee			•	•	
ei			•		
ii			•		
oo			•		
ui	•				
uu			•		

### Consonants

	Chipewyan	Dogrib	Loucheux	Northern Slavey	Southern Slavey
ʔ	•	•	•	•	•
b	•	•	•	•	•
ch	•	•	•	•	•
ch'	•	•	•	•	•
d	•	•	•	•	•
dh	•	•	•	•	•
ddh	•	•	•	•	•
dl	•	•	•	•	•
dr	•	•	•	•	•
dz	•	•	•	•	•
dzh	•	•	•	•	•
f				•	•
fw				•	•
g	•	•	•	•	•
gw	•	•	•	•	•
gh	•	•	•	•	•
ghw	•	•	•	•	•
h	•	•	•	•	•
j	•	•	•	•	•
k	•	•	•	•	•
kw	•	•	•	•	•
k'	•	•	•	•	•
kw'	•	•	•	•	•
kh			•		
khw			•		
l	•	•	•	•	•
ł	•	•	•	•	•
m	•	•	•	•	•
mb	•	•	•	•	•
n	•	•	•	•	•
nʔ			•		
nd		•	•		•
nh			•		
nj			•		
ng			•		
p				•	
p'				•	
r	•	•	•	•	•
s	•	•	•	•	•
sh	•	•	•	•	•
sr			•		
t	•	•	•	•	•
t'	•	•	•	•	•
th	•	•	•	•	•
tth	•	•	•	•	•
tth'	•	•	•	•	•
tl	•	•	•	•	•
tl'	•	•	•	•	•
tr			•		
tr'			•		
ts	•	•	•	•	•
tsh			•		
ts'	•	•	•	•	•
tsh'			•		
v			•		
w	•	•	•	•	•
wh		•		•	
w'				•	
x	•	•	•	•	•
y	•	•	•	•	•
z	•	•	•	•	•
zh			•		•
zr			•		



## Dene Yati

**Published by:**

The Dene Language Terminology  
Committee  
Language Bureau  
Department of Culture and Communications  
P.O. Box 1320  
Yellowknife, N.W.T. X1A 2L9

**Publishing Data:**

There will be four issues of *Dene Yati* per  
year: June, September, December, March;  
and an annual booklet in June listing the  
terminology published in the four issues.

We would appreciate any suggested revisions  
concerning the terminology in any of the  
Dene languages.

ISSN 0830-9167

## Legal Terms: English to Dene

The work of interpreting legal transactions into the Dene languages is perhaps the most demanding of all the tasks interpreters are called upon to perform. A little reflection on this subject will make this plain. Consider that, even within the confines of one language, words have to be chosen very carefully in order to proclaim the precise message the writer or speaker intends.

Ambiguities can very easily arise through the simple matter of a word misplaced or lacking. Consider such a statement as, "An educational and religious institution is exempt from taxation." Here it is not clear whether the institution has to be both educational and religious, or whether we are speaking of two kinds of institutions. If we mean two different kinds of institutions, then

the wording should be, for example, "An educational institution and a religious institution are..."; or, "An educational or religious institution is..." If we read a directive such as, "Every director of a corporation in Canada shall submit a report in Form 1", we are not sure whether either the corporation or the director must be in Canada, or whether both must be. A rewording would be needed for clarity.

A recent example of lack of precision occurred in a recommendation which stated that "non-authoritative summaries" of by-laws ought to be provided in a certain context. The reader immediately wonders what is intended here by the use of the word "non-authoritative". Surely the writers did not mean to suggest that these summaries should have no validity or be unconvincing. One assumes that they were thinking of summaries which would accurately, but unofficially, report what the law has said. The word "unofficial" would have served better to communicate this idea.

If, then, the business of carefully choosing words within one language is so exacting, it is understandable that in translating or interpreting between two languages the importance of precision becomes even greater. Let's look at some simple examples.

The listing of legal terms carried in this issue includes the terms "offense", "indictable offense", and "summary offense". It is a safe assumption that the average English-speaking lay person would not be able to explain precisely the difference in these terms. If the interpreters are to accurately render these in the native languages, they must themselves first understand clearly what are the differences in meaning. If you look at the North Slavey



Margaret Blackduck & her daughter Rita. (Photo taken in early 1964)

Continued on back cover...

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
1. Criminal Code	Begháre dēne ghā náti By which a person may be tried	Náwo Weghá Gosiniyaeti Law, by which, we are judged	diidavee gwiizuu gwiedinehtl'eeo Book that deals with problems	weá begháre goniyawetl law by which a person is tried	Megháádē gonizhaeti edehtl'eh Paper/book, that you are judged by
2. Offense	weElth'ile hál Something wrong has been done	Ehk'w'ile hohts wrong, made	gwiizuu t'ugweediwin something done wrong	weá yená k'inagots'eypa acting contrary to the law	wea k'ets'etsi Law breaking
3. Indictable Offense	weElth'ile nedhe hál Something (seriously) wrong has been done	Sii hoila Indictable Offense	iirsits'at gwiizuu t'ugweediwin something seriously done wrong	weá sho yená k'inagots'eypa acting contrary to big law	Úútl'í k'édhé ats'ejá One went very wrong
4. Summary Offense	weElth'ile hál Something wrong has been done	Sii hoila le Summary Offense	gwiintsal ts'at gwiizuu t'ugweediwin something not seriously done wrong	weá sele yená k'inagots'eypa acting contrary to small law	Aetséle t'áh k'édhé ats'ejá One went slightly wrong
5. Search Warrant	Nóneta xa weéhtl'is To search, paper	T'asi hágeta nihtl'è Something, search for, paper	itjiich'ii kagintii gwiedinehtl'eeo paper to search for something	k'ets'erehta gowedhtl'è search paper	K'ets'eneta edehtl'eh Search paper
6. Arrest Warrant	Dēne hílchu xa weéhtl'is To take a person, paper	Dọ ichi gha nihtl'è People, arrest, for, paper	Zheh gwaazraii ngiiyahtshii gwiedinehtl'eeo Paper for imprisonment	wedhtl'è gháre dene rikedishu paper by which a person is arrested	Góts'edeh gha edehtl'eh Paper to arrest you with
7. Arrest	Dēne hílchu Person is taken	Dọ ichi Person, arrest	ihlee tr'uunjik Person taken	rikedishu arrested	Góts'ade They are captured
8. Custody	Dēne k'áni (húton) Person is being kept (held)	Dọ k'ehodi Person, being held	Zheh gwaazraii gwizhit katr'anahtii Kept in jail	xákiyéhda custody	Gogitó they are held
9. Fingerprint	Dēne latth'ēle k'é Person's fingerprint	Golatl'á gihchi Fingerprint, is taken	diintl'eeo vik'et eltsaii likeness made of palm	golaw'éné dahk'è/kíhshu fingerprint/recorded	Golatth'è k'éh Finger print
10. Summons	Dēne ghā náti xa weéhtl'is Person is being charged, paper	Gosiniyaeti gha nihtl'è To be judge, for paper	Nuunkatr'igiinkhii gwiedinehtl'eeo paper by which you are called	goniyawutl gowedhtl'è paper to appear in court paper for judging	Gonizhaeti gha edehtl'eh (police)
11. Appearance Notice	Náti nach'áni xa weéhtl'is To go to court, paper	Gosiniyaeti dze gha nihtl'è To be judge, day, for, paper	nitjin dai nuunkatr'igiinkhii gwiedinehtl'eeo paper stating date when you are called	judóni goniyawutl gowedhtl'è court appearance date paper	Gonizhaeti dzené gógedi edehtl'eh Paper tells you the judging day
12. Plea	weEdeba táini xasi For yourself, what you have to say	Edegha nádats'eti for ourselves, we plead	kheenjit gugwaanduk Speaking for one's self	dá wedegha ridaots'edéwa how one pleads for self	Edek'eadats'edendih (edegha dáts'edi) Defending yourself (what you say for self)
13. Waiver	wasí dēne ts'l hál húli berédi Something, a person has coming to them, let go	náwo goghó ichi law, from us, taken	Adant tthan' gat' iiniidhant kwaa nuh By himself, he says he does not want it	yeri ts'é godéwa heets'edeesi letting go of a right	Dene gha godéwa gots'edetsi Person releasing his path
14. Bail	weEdena tsamba nt'a Instead of themselves, money is placed	Gosiniyaeti dah sōmba nets'ia To be judge, before, money, put forth	Guutr'oodahkat gwits'at k'iitl'uu tseedhoh gookat Payment made until their court	goniyawutl da sóba rits'eelee before trial, money is put forth	Edendah saamba nits'ile Money deposited instead of yourself
15. Trial	Náti kúé náti In court, trial	Gosiniyaeti To be judge	Atr'oodahkat Questioning	beniyawetl trial	Gonizhaeti Judging one's will
16. Preliminary Hearing	Náti tthe, té t'anádhēr si net' Before trial, what happened is carefully looked at	T'así goghó siniyaeti gha nayeti If, about us, to be judge, for, court	Datr'ahahya eenjit katr'intih How they will proceed with him, examined	sú beniyawutl gha keokihwa finding out if he will be put to trial	Sí gonázhaeti gha keoghíwah názhāeti A hearing to determine a possible court
17. Court	Náti kúé Room (house) for trials	Gosiniyaeti kó To be judge, house	Atr'oodahkat Questioning	deneniyawetl dahk'è place of court	Gonázhaeti Judging
18. Judge	Dēne senéyálti dēne Person who sentences people	Gosiniyaeti Dọ To be judge, person	Atr'oodahkat zhit iirsits'at gwitshid nilii Prominent person in court	dene heseriyawetl judge	Gosénizhaeti The one that judges
19. Justice of the Peace Court	Dēne wasiáaze háłtsi xa náti kúé Court for people committing small offenses	Kóta gots'ó gosiniyaeti dọ Community, from, to be judge, person	Kaikiit'it gwizhit Atr'oodahkat gwitshid Prominent person in community court	dene heseriyawetl wá regular judge	Gosénizhaeti The one that judges
20. Jury	Dēne ghā náti xa dēne náłtsi People are picked for a trial	Gosiniyaeti gha done nagehts To be judge, for, people, are picked	Dinjii tr'igoodhach'aai c'aa datr'ahahya ginuu Persons listening, then deciding	kugháre deneniyawetl ke a person is tried by them	Gonizhaeti gha dene náłtsi People picked for judging

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
21. Crown Prosecutor	ᑭᑦᑎᑦᑎᑦᑎᑦ ᑦᑎᑦ ᑎᑦᑎᑦ ᑎᑦᑎᑦ Police side, helps	Kw'ahti ts'adeadi ᑎᑎᑎ Law enforcer, supports, Police	Atr'oodahkat ts'aii naaᑎᑎ Stands on behalf of Crown	lisaldá k'edadeedi verbal helper for police	Ehth'ahti ts'adadendih dené The person defending the police
22. Defense Lawyer	Dēne k'e dáreni Defends people	done ts'adaedi ᑎᑎᑎ People, defends, person	Judin tr'oodahkat ts'aii naaᑎᑎ Stands on behalf of accused	dene k'edadeedi verbal helper for person	Dene k'edadendih He/she, defends the people
23. Witness	Dēne ᑎᑎᑎᑎᑎᑎᑎᑎ ghá k'óreya Person with knowledge of what happened	Weghᑎ yik'èzᑎ About it, he or she knows	Liᑎ ahndiai ugwaanduk What he really knows, he tells	meni goghᑎ konihshᑎ person with knowledge of matter	Dene ezhi ghᑎ keots'edihshᑎ Person(s), who know about it
24. Evidence	ᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ ᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ Something by which, it is known	Weghá wek'èhodzᑎ by it, it is known	itjiich'ii vik'iigheᑎ vagwidindaih Because of something, they find out	t'áhsᑎ begháré kots'- enihshᑎ something by which you know	T'áhsᑎ megháádé kek'èodezhᑎ Things known by it
25. Contempt of Court	Náti kᑎᑎᑎ ᑎᑎᑎᑎᑎᑎ benádhire In court, indifferent behaviour	Nayeati kᑎ k'èhots'eᑎ le Court house, do not follow	Atr'oodahkat zhit yinjiᑎᑎᑎᑎᑎᑎᑎᑎ In court, he has no respect	deneniyaᑎᑎᑎᑎᑎᑎ kᑎ goyená gots'eᑎ contempt of court	Názhaeti Kᑎᑎᑎ gok'èᑎᑎ k'eots'eᑎᑎᑎ le Acting contrary to the court place
26. Adjournment	Húnedhe xa nᑎᑎ't'a Put off to a further date	Ida gots'ᑎᑎᑎᑎᑎ forth, to, they put	Yehndo ts'at neetr' igwiniaih Set for future date	hido gots'èᑎᑎᑎᑎᑎ put off to further date	Zhundah niagots'èᑎᑎᑎᑎ Placing it in the future
27. Guilty	Hánᑎᑎᑎᑎᑎᑎᑎᑎᑎ Did you do it?	hanela Did you do it	ihlee, tehk'oo t'idiᑎᑎ nuh person, admits wrongdoing	ᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ I did act in that manner	Kahlá I did it
28. Not Guilty	Hánᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ Did you not do it?	hanela le Did you not do it	ihlee tehk'oo t'idiᑎᑎ kwaᑎᑎ person, says he did not do wrong	ᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ I did not act in that manner	Kahlá le I did not do it
29. Sentence	T'at'u besenyáᑎᑎᑎ The way he (she) was sentenced	Edaani gisiniyaᑎᑎᑎ How, they have judged him or her	nits'oo de vitr' igwinahshii how he is punished	dá goseriyakéniᑎᑎᑎ the outcome of his/her trial	Azhii meghᑎᑎ'tᑎ what he/she was handed
30. Probation	Dáaᑎᑎ xa beghᑎᑎ't'a To watch himself, he was given	wehoidi Under supervision	Guunk'andehr' inahtii They are being watched	ᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ he/she received self-supervision	Edexoedih gha meghᑎᑎ'tᑎ He/she received self-supervision
31. Fine	Dena náalni xa beghᑎᑎ't'a To pay for himself, he was given	Edek'è hats'eᑎᑎᑎ On our behalf, we pay	Atr'oodahkat gwits'at tseedhoh gookat To court, payment is made	ᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ fine	Edek'eh nágoehndih He/she, pays on his/ her behalf
32. Acquit	ᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ ᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ He (she) was found not to have committed wrong	T'asi hohtsᑎᑎᑎᑎᑎᑎᑎ Acquit	Gwiizuu t'idiᑎᑎᑎᑎᑎᑎᑎ kwaᑎᑎ giik'anaanjik He was found not to have done wrong	dzá rágᑎᑎᑎᑎᑎᑎᑎᑎᑎ gú begᑎᑎᑎᑎᑎᑎᑎ he/she was not proven guilty	Dzáh nágᑎᑎᑎᑎᑎᑎᑎᑎᑎ le megᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ He/she, was found to commit no wrong
33. Criminal Record	Dēne ghá náᑎᑎᑎᑎᑎᑎ ts'ᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ Person having been convicted, paper	Goghᑎ nayaeti nihtl'è About us, court, record	Tehk'oo t'ugweediᑎᑎ etr'idinuutl'oh Wrongdoings written down	lisaldá ke hé beᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ he/she has a police record	Dzáh niots'èᑎᑎᑎᑎᑎᑎᑎᑎ ᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ wrong done, in past, paper
34. Community Service	Háyᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ ᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ Made to work for the community	Kᑎᑎᑎ eghálats'eda goghᑎᑎᑎ Community, we work was given	Tehk'oo t'idiᑎᑎᑎᑎᑎᑎᑎ gwit'it t'ahᑎᑎᑎ For wrongdoings, he works	kᑎᑎᑎ ᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ báhet'ᑎ his/her sentence is work	Kᑎᑎᑎ eghálaeda meghᑎᑎ'tᑎ Handed community work
35. Federal Young Offender's Act	Sekui ᑎᑎᑎᑎᑎᑎᑎᑎᑎ le náldé xa háᑎᑎ nedhe The path for children who have done wrong (Federal)	Chekoa Ghᑎ Nayeati Náwo dè Federal Young Offenders Act	Canada zhit k'eejit gweedha guulaw In Canada, Young people's law	ts'ᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ dzá k'- eokeᑎᑎᑎᑎᑎᑎᑎᑎᑎ gha ᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ young offenders act	Dezᑎᑎ k'èdhé k'eogeᑎᑎ gha ᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ Big law for the wrong doing young
36. Territorial Young Offender's Act	Jadzi nēn sekui ᑎᑎᑎᑎᑎᑎᑎ le náldé xa háᑎᑎ In NWT, path for child- ren who have done wrong	Edza Nè Gha Chekoa Chᑎ Nayeati Náwo Territorial Young Offenders Act	Zhitgweediᑎᑎ K'eejit gweedha guulaw Territorial, Young people's law	júdhá nēné gots'èᑎᑎ ts'ᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ gha ᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ northern law for the young	Góhᑎᑎᑎ ndéé gogha dezoᑎᑎ ᑎᑎᑎᑎᑎᑎᑎ Law for young people of the N.W.T.
37. Territorial Court	Jadzi nēn ts'ᑎᑎᑎᑎᑎ Court for the N.W.T.	Edza Nè Gha Nayeati kᑎ Northland, for, court house	Zhitgweediᑎᑎ Atr'oodahkat nili Court for the North	júdhá nēné gogha deneniyaᑎᑎᑎᑎᑎᑎᑎᑎ ke court for the North	Góhᑎᑎᑎ ndéé gogha gonizhaeghtᑎ ke Court for the N.W.T.
38. Supreme Court of the N.W.T.	Jadzi nēn xa náti nedhe The highest court in the N.W.T.	Edza Nè Gha Nayeati kᑎ dè Northland, for, court house big	Zhitgweediᑎᑎ iirsits'at Atr'oodahkat choo Big Court for the North	júdhá nēné gogha deneniyaᑎᑎᑎᑎᑎᑎᑎᑎ dèwé high court for the North	Góhᑎᑎᑎ ndéé gogha gonizhaeti ndedhé Big court for the N.W.T.
39. Supreme Court of Canada	Canada ts'ᑎᑎᑎᑎᑎᑎᑎ The highest court in Canada	Canada Gha Nayeati kᑎ dè Supreme Court of Canada	Canada zhit Atr'oodahkat choo Big Court of Canada	deri ᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ deneniyaᑎᑎᑎᑎᑎᑎᑎᑎᑎ dèwé highest court for this whole land	Canada gogha názhaeti ndedhé Big court for Canada
40. Court of Appeal	K'ènéthé náti Court is held over again	Goghᑎ nōyaeti kᑎ Court of Appeal	Chan Atr'oodahkat nutr'uhtsah tr'oonuu Tried again in court	goniyaraᑎᑎᑎᑎᑎᑎᑎᑎ kuts' udéékee requesting another hearing	Gónᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ kᑎᑎᑎᑎᑎ Asking for another hearing



Joe Modeste, Fort Franklin

Tessa Macintosh



Judy Gon, Rae Lakes

Tessa Macintosh

## Legal Terms: English to Dene continued

translations of these words you note that the concept is “acting contrary to law”, with the nuances of whether it is a “big” (very important) or “small” (less important) law.

Whether in North Slavey or in English we here encounter what could possibly give rise to a problem in court: how is it decided whether an offense is “big” or “small”? The legal authorities of course have their guidelines, but is there always a clear line of separation between an offense that is “summary” and one that is “indictable”? Moreover, would an offense legally classified as “indictable” necessarily seem “big” to the Dene; or, conversely, would a summary offense necessarily be regarded as “small”? No doubt some of the exchanges that take place in legal proceedings hinge upon the lawyers’ and judges’ interpretations of such words.

Looking at the Chipewyan we encounter a different potential problem. There is no word for “law” in the translation of these three expressions for “offense”. So the question could conceivably arise as to how one differentiates between an action which society might see as an offense

morally or ethically, but which the law would not see as illegal. This problem would apply in English, as well, if we have the word “offense” apart from the context of the law.

Consider the native language translations of the word “court”. Three of them essentially refer to the building or place of court hearings; and in English, as well, we would commonly think of the building when hearing the term “court”. But there are the uses of the word to mean the proceeding, or the judge himself, as in, “The court found him guilty.” A translation of this might require finding a broader expression for “court” in the Dene languages, or would require the use of the term “judge” rather than “court”.

It is common knowledge that the outcome of court proceedings can at times depend upon the precise content of words used. Therefore it is incumbent upon the interpreters and translators to find the clearest and most precise, as well as succinct, ways of expressing legal words and concepts.

Philip G. Howard  
Linguist

## Definitions

Certain English words have no equivalents in the native languages. In cases like this, we use descriptive definitions to convey the message across to the native speakers. One of the main purposes of the Dene Yati newsletter is to bring these words to the attention of the Dene speakers. The interpreters’ aim is to get feedback from the communities by providing us with the shortest, accurate way to translate these words. Non-speakers tend to believe that our translations are not precise, however, when we do not have a word equivalent, then we have to describe what we are talking about. Below are some examples in the Loucheux language.

Affidavit:	gwanduk (statement)	tr’adantl’oo (written)	ginjih niint’ aii hah (with strong words)
Doctor:	dinjii (man)	rsinilii (he heals)	
Petition:	diuuri (one’s name)	geenjii (for it)	tr’adantl’oo (they write)

## Explains Dreams

by B. Hughes

Dreams in the sparking kick of a fresh made fire  
unspoken dreams in the eddies of the river  
dreams rising quietly in the morning mist  
dreams dancing lightly above the drums  
dreams in places no one sees.

But dreams need words  
and strange, unconscious hopes need translation  
interpretation is a bridge for dreams  
so explain the air  
explain the rawness of grief  
interpret the shadows on the faces that you see  
interpret the slow death of one dream  
translate the rising hope of another dream  
translate the charm in the smile of a child  
explain the machines of loving grace  
explain all manner of difficulty  
explain that living is hard and the burden is great  
interpret the dreams in the morning mist  
point the way to the place of courage...

## Dene Yati

**Published by:**  
The Dene Language Terminology  
Committee  
Language Bureau  
Department of Culture and Communications  
P.O. Box 1320  
Yellowknife, N.W.T. X1A 2L9

**Publishing Data:**  
There will be four issues of *Dene Yati* per year: June, September, December, March; and an annual booklet in June listing the terminology published in the four issues. We would appreciate any suggested revisions concerning the terminology in any of the Dene languages.

ISSN 0830-9167





# Dene Yati

VOLUME 2, NUMBER 2  
SEPTEMBER 1986

## Expressing Government Finance Terms in Dene

As a researcher with the two finance committees of the Legislative Assembly I often write reports that require translations. That has usually meant into Inuktitut and not into the Dene languages. Too much of the material is technical in nature, I was told, and would require easier and simpler ways of saying certain words. It often takes considerable effort to find the word or phrase that will express a financial term in layman's language, even within one language such as English. The first week of September 1986 I discovered that the Language Bureau of the Department of Culture and Communications has been working long months to make my life easier.

*Continued on back cover. . .*



Tessa Macintosh

Arlene Debastien and friend in Inuvik, N.W.T.

## Native Broadcasting

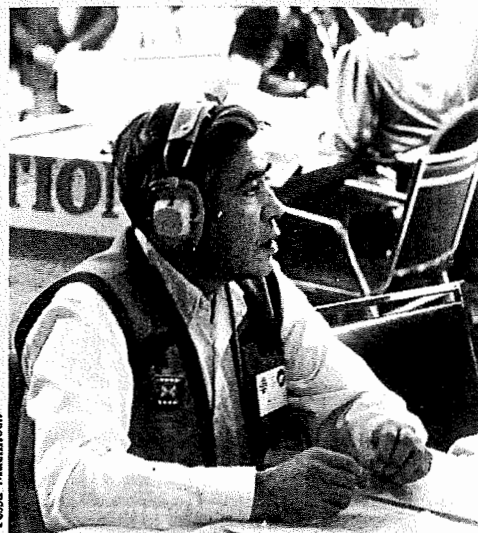
Years ago, when there was no highway between Detah and Yellowknife, people used to travel across the Yellowknife Bay either by logteam or boat. In the winter, some mornings were so cold the fog was like smoke. Some days in the summer the waves were so big, it was too rough to use a boat, but when it was beautiful, it was a great way to travel.

I was living in Detah and working for Northern Health Services in Yellowknife. Every morning, Monday to Friday, I would harness my dogs and travel across the bay to go to work. Arriving in Yellowknife I would unharness the dogs and tie them up. After the day's work I would harness them again and travel back to Detah. In the evenings the net had to be checked, then I would haul out some fish and feed the dogs. Sometimes my day would end at ten o'clock at night. There were a lot of chores to be done before I could actually set out to work, but that's the way things were then.

Nowadays, when I go to work, I get in my vehicle, drive to work and park it all day and not worry about it at all.

Back then, there was no television, only radio, to provide a valuable communication role in the communities. The people depended on the radio for news and messages. One day, while I was listening to the radio I heard an advertisement for a native announcer. The CBC radio station in Yellowknife was looking for a person who was bilingual in English and in one of the Dene languages. So, after working for Northern Health Services for seven and a half years, I took the job with CBC. That is how I began my broadcasting career.

At that time, I was the only native announcer. I spoke fluently in Chipewyan and Dogrib, so I did the announcements in both of those languages. Things have improved a lot since then; now CBC employs native announcers in all dialects of the Dene languages.



Tessa Macintosh

Joe Tobie - Election Central, November, 1983

But working as a native announcer, it was sometimes difficult to understand some terminology used in the media because the media covered a wide range of topics. However, we would come up with a word or a phrase best suited for it in the Dene language.

Today, there are so many things to keep up with, especially in the modern technology and science. For

*Continued on back cover. . .*

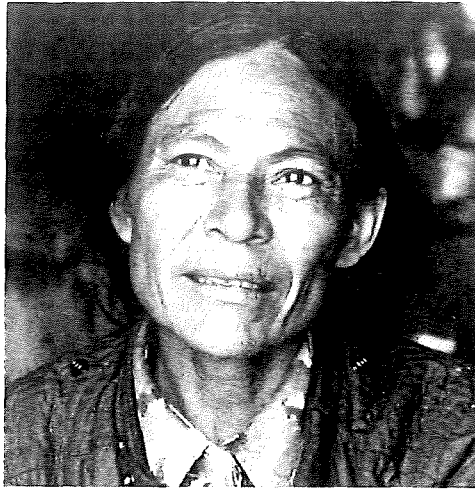
ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVE
1. Appropriation	T'anélt'e tsamba k'adhir xa dēne ghórédzi How much money allotted for expenditures	t'asi k'e eghálats'eda ha sōmba gōzha Money given for specific work purpose	Dept., khe᷑ tseedhoh ts'an tr'ahtsii Dept., for itself, money is given	T'ahsi k'áde᷑á gha sōba Money set aside for certain terms	Ndéh ts'é k'aodhe gha saamba enedéétl'éh Money allocated to Government
2. Budget	T'anélt'e tsamba bet'á ᷑egháláda xa thela How much money there is to work with	Sōmba wet'á eghálats'eda ha Money to work with	Tseedhoh vah gwitr'it t'ugwahoi Money, they work with	Sōwadéwhé gogha sōba wela Money set aside for certain amount of time	Saamba exoedih Careful watch of money
3. Capital	᷑Así nechá nání xa tsamba Money to purchase big items. (lands, buildings)	T'asi necha naedi gha sōmba Money to purchase big items.	tseedhoh k'it'inch'uh Same value as money	T'áhsí ᷑ek'óne gha sōba Money for new items	T'ahsii nechá náendil gha saamba Money for purchasing big items
4. Casual Employment	Súgha nǎdháy xa la dēne ghát'a Person hired for a certain length of time	ǎk'è la ts'it'ò being employed on casual basis	Ihlee gwitr'it t'ugwahoi Works for awhile	᷑ihlá gots'é ᷑eghálats'eyeda Temporary employment	Gozhaa gots'eh egháláda Temporary work
5. Commercial	Tsamba ts'ask'èthe Having to do with money	sōmba t'á edéts'ehdzá money challenge	Nilat'ookat Inter-trading	Sōba gha láhtadeeyee trading for money	Saamba t'áh t'ahsi náendih Buying with money
6. Contribution	Tsamba dēne ghát'a si, t'at'u bek'adhir xadi Money is given, but expenditures are accounted for	Sōmba goghágele sii weholdi Money that is given is accounted for	Nits'oo tseedhoh t'adaach'uu, kheenjít gwitanduk Used money, accounts for	Sōba gogháhya k'ét'á kuts'énoots'eyeehdile Money given to them which is not repayed	Saamba mexoedih t'ál goghózha monitored money that given
7. Economy	T'samba gháré t'óhqt'e The situation because of money	Kōta sōmba k'et'ó nāwo How the money flows in the community	Sriits'at tseedhoh at'adahch'ah careful use of money	Sōba hé dághqt'e How things are money wise	Saamba gháádé dáguil The situation because money
8. Estimates (see also main estimates)	T'anélt'e tsamba dínálti xa hunǎhén Estimated amount of money required	ahdz᷑ halót'è estimates cost	Tseedhoh, dinjii, anaanch'uu t'adaach'uu Money, persons, so many, utilized	Dágodéhtǎ gha xeedee Statement of what costs will be	Saamba dánéht'è egenidhe oil Amount of money that will likely be needed
9. Expenditure	Tsamba k'adhir si Money that is spent	Sōmba k'ehowi Money being spent	Tseedhoh tr'adaach'uu Money, used	Sōba dáréht'e k'oyiwe How much money is spent	Saamba k'egojdhe Money spent
10. Financial Information System (F.I.S.)	English used	Weghá sōmba nalta nǎta nǎht'è financial records	Tseedhoh, viedineht'ee᷑ ghesrǎnǎnganjik Money's books, they prepare	Sōba gh᷑ godee financial records	Saamba gha edihǎt'éh k'édodih Records on money
11. Financial Management Board (F.M.B.)	English used	Sōmba hōghǎdi gha gehkw'e People managing money	Exec. Council dinjii gwakak gidii Exec. Council members, sit on	Sōba kek'ínadaokeduh᷑a gha kedéhw'i Money manager's board	Saamba exoedih gha gedéht'ih They meet to monitor money usage
12. Financial Management Secretariat (F.M.S.)	English used	Sōmba gha nǎht'è k'édi d᷑ financial secretariat	F.M.B. eenjít gwitr'it t'igahoi F.M.B., they work for	K'óhowe ke sōba ghálakeyeda Management working with money	Saamba exoedih gha edihǎt'éh k'éágendih Record keepers of money management
13. Fiscal Year	Ni ts'en k'aldhēr ghayé Government year	ǎè xo tát'e each year	Khaii ihlak One year	Xai gok'énah᷑a sōba hé ᷑eghálakuyéda Workable money on yearly basis	Ndéh ts'é k'aodhe goghe líe Government year
14. Formula-Based Financing	Ni ts'en k'aldhēr tágh ghay xa tsamba t'at'í Government using money for three year period	ǎda tae xo gha sōmba naita financial planning for the next three years	Khaii tikgeenjít, tseedhoh git'ahdach'aa Financial planning for three years	Hǎdo tai xai gogha sōba wela Money allocated for three years	Tai xaye gha saamba edaatá Money allocated for three years
15. Grants	Bet'át'í xa tsamba dēne ghát'a Money is given to someone for their use	Sōmba ts'ek'é t'á gots'ágedi help given, through grant request	Tseedhoh diits'an tr'ahtsii Money, is given	K'óhowe sōba hé dene ts'érákeedee Gov't helping people with money	Gots'áágendi saamba Money for assistance
16. Indemnity	᷑Así hulé tó ts'ldhēr tó na dēne ts'en nani Payment made for loss, damage	la k'e ts'ats'edza dē gots'ágedi on the job injury payment	Nigwidiinjik gwit'ih nik'aganahǎii Your injury, against, you are kept	Ts'ónét'e ch'á sōba hé ᷑ededa gonez᷑ ᷑agokésh᷑i financial arrangements for insurance	Goxéh dzágot'ǎh gohtǎ gha saamba thela Money set aside for possible damage
17. Main Estimates	T'anélt'e tsamba k'aadhir xa thēn nǎya Amount of money set aside, to be spent	haz᷑ Ndéts'᷑ K'aówoh k᷑ gha sōmba money for all Gov't departments	Tseedhoh tr'oochid, dinjii, anaanch'uu, t'adahch'uu j᷑ Money, persons, many utilized, probably	Lǎgi xai gogha sōba hudáta Money set aside for one year	Ndéh ts'é k'aodhe gha saamba enedéétl'éh Money allocated for use
18. Objective	᷑Así ts'en ᷑egháláda Working towards something	t'asi wenǎts'edi sii wets'᷑ eghálats'eda working to accomplish what has to be done	Jidii gwitr'it t'ugugwediyiia What work, will be done	Yeri tsé goka᷑a What they are working towards	T'ahsi ts'é egháláda Working towards one thing
19. Operation and Maintenance (O&M)	Bet'á ᷑egháláda xa tsamba Money required to keep on working	ats'᷑ wek'e eghálats'eda gha sōmba money to maintenance things	Gwitr'it eenjít nakhwat'ookat For work, they pay us	T'ahsi ghálakeyúda, hek'ékudi gha sōba Money for operation and maintenance	Zhet'áh eghálagenda gha gots'eh agoght᷑e gha saamba Money to work and maintain with
20. Person Year	᷑ǎlá ghay xa ǎa la hul᷑a One position is counted for one year	ǎè xo eghálats'eda ha naita accounting for one year's work	Dinjii, khaii ihlak, gwitr'it t'ahoi Person, one year, he works	Lǎgi xai dene lát'e egháláyeda One year that one person works	Lǎie xaye eghálats'únd edaatáh Accounting for one year work

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
21. Position	T'a la alé sí What work a person is in	la ts'itò holding a job	Jidi gwitr'it t'ahóii What work, he does	Lódet'eni yeri ghálats'eyeda What work is done in job	Goeghálaeda káogedjít'éh Outlining of one's job
22. Priority	T'a deo'áaze bet'óre'a What is foremost, important	de'ò wet'ava more important	Tr'oochit vah goo'arii First, they deal with	Xáhwere got'ódé'a Priority	De'óts'é met'áodé'a atthe nts'idhah Placing important things
23. Priority and Planning Committee	English used	t'asi de'ò wet'ava k'e eghálageda priority work being done	Tshid kat, gwitr'it tthak gak'ahnduk Leaders, all work, responsible for	Yeri got'ódé'a dágálats'eyúda ghadéhw'ike Priority and planning committee	T'ahsi alah met'áhodé'a ghálageda gha agit'e ke Those that work on priority things
24. Program Evaluation	La wale sí bek'áaneta Work done is examined	la k'achí wek'anáhota programs being checked again	Gwitr'it gwik'andehnahtih Work, they monitor it	T'áhsi ghalagoyeda k'egokíhdza Evaluation of what was worked on	Eghálaeda káet'ò éghogenda Reviewing a job brought out
25. Program Managers	?Elk'éch'a la dá'ale sí xa k'aldhër Persons in charge of different work created	la gha k'áowoh program boss	Ihlee, gwitr'it ihlak ak'ahnduk Person, one work, he administers	T'áhsi ghalagoyeda gha bek'óhwereke Program managers	Eghálaeda káet'ò gha bek'ówedé'eh Bosses of a job brought out
26. Recoveries	Ni ts'én k'aldhër la theltsi xa tsamba bet'ánat'a Government is given back money for services	ndéts'ò k'áowoh la gha wets'ò'édí gov't paid back through certain work	Tseedhoh gwit'ii nitr'agohtsah Money, payment made	T'áhsi hé dene ts'érakey'idi gha sòba rashkeeyeeles Funds recovered for services rendered	Ndéh ts'é k'áodhe ts'óets'éhndih Paying back the gov't
27. Revenues	Ni ts'én k'aldhër tsamba híchu Gov't takes money for services provided	Ndéts'ò K'áowoh t'asi k'e sòmba gehtsi Gov't making money on certain things	Tseedhoh gahtsii Money made	T'áhsi ts'é sòba kehsi Money made	Saamba náetsi Money gathered
28. Revolving Fund	Tsamba íhá nilya ts'í bet'át'í Money used from a fund which has been set aside	ats'ò wet'á eghálats'eda gha sòmba ets'aét'ó revolving fund, available to work with	English adopted	T'áhsi káde'á gha sòba Money for different items	Saamba met'áh agot'í gha thela Money available for use
29. Salaries	?Eghálada xa dene ts'én nani People, paid for work performed	íle xo k'e edat'ò gots'aidi one year's salaries	Gwitr'it eenjit tr'igkookat For work, they are paid	Gots'éráyeyéedi Salaries	Sa táut'e gots'aéndih Your monthly pay
30. Strategic Review	Ni ts'én k'aldhër t'a ghálanétá sí k'áaneta Different tasks performed (Gov't) are assessed	ndéts'ò k'áowoh wela wek'anáhota gov't objectives being reviewed	English adopted	Sú gonezò goke'a gohika gárakeyeda Review to see if objectives are being followed	Dáóndih agoat'í k'eagenetah Reviewing of how things were done
31. Supplementary Appropriation	T'anélt'e tsamba huts'ékér sí ghánarét'a Additional money is requested	de'ò sòmba k'ehoíwo t'á sòmba nageke requesting money for unforeseen expenditure	T'heii tseedhoh gwiinidhan More money is wanted	wedeni gots'e sòba riakedílee Taking money from elsewhere	Saamba k'é'ò naets'edeké Asking for more money
32. Task	T'a huts'él'oi sí k'e la walé Work is done to reach objectives	la íte kava specific job	Gwitr'it ihlak t'ahóii One job, he does	weghálayida káde'á Specific job	T'ahsi líe ghálaeda Work on one project
33. Transfer Payments	Tsamba wélt'áye Money is transferred	sòmba létanats'elé money transferred	Gwitr'it iizhi ts'at tseedhoh ts'an gahtsii Other work, money is given for	Sòba láhtadeeyee Money transferred	Saamba látaegele Transfer of money
34. Variance Reporting	T'at'u tsamba k'adhir ts'í wéreh'tis walé Report made on how money is spent	sòmba edaani wek'ehoíwo gha níht'è hohle information on how the money was spent	English adopted	Sòba kudáke bek'ohowi ghò godáakeedi Report on budget expenditure	Dáóndih saamba k'exoihthe edaat'éh Report on how money was spent
35. *Vote: (Vote, in this case, refers to Finance only)	Tsamba thén nilye, t'at'u bet'at'í xasi gháre Money is set aside according to intended use	sòmba náwo k'e ek'étehtso hohle voting on financial matters	English adopted	welkh'éte'ets'eh't'a Vote	Ek'eteets'eh't'a Voting
36. Vacancy Rate	La dóli húlí dene dáyutún'íle Positions without people holding them	la edát'ò gohí gihtá counting job vacancy	Dugwahshuk, diigwitr'it akhe'guunuu Frequency, one's job, they quit	weghálayida dugháts'ey'idi gháre kudéhta Keeping track of job vacancies	Got'í'á eghálaeda thela egedehtáh Counting job vacancies
37. Wages	Súghá nídhay xa la na dene ts'én nani Pay for casual employment	ík'é eghálaede dò gha sòmba wages for casual workers	Gwitr'it eenjit tr'igookat For work, they are paid	wihlávewghálayedá ke ts'éráyeyéedi Wages for casual employees	Ohk'éh eghálaeda gha saamba Money for occasional work
38. Write-off	Déne riht'is tó así ts'íghër tó bedí walí Bad debts, damaged goods are taken off books	goníht'é wedé ageh'oi doing away with debts	Akhe'giyuunuu They left it	Go'òwedát'e dukedeyise Letting go of debts	Goedih't'éh ejigeh't'a Your debts struck off
39. Investment	Tsamba wale xa tsamba ní'tá Money committed to earn financial return	gosòmba k'e sòmba wedets'etsi making a profit on your money	Tseedhoh tr'ahatsaa eenit tr'ookat Money, to be made, bought	Yeri ráts'eeyéehdi What's been purchased	Saamba nuuzzeh gha níts'íle Placing money for growth
40. Venturing	Bet'á tsamba walé xa wasi duzéldzay Something is attempted, in order to earn money	sòmba t'á edéts'ehdzá money challenge	English adopted	wedahxò sòba ts'ehsi gha t'áhsi hek'áts'eedi Trying out with money	Saamba t'áh edets'énédzáh Trying out with money

## A Moment of Reflection

She sat at the bottom step, thinking. Her face beautifully lined like a rock that has been weathered by many trials and difficulties, but had also lived many smooth wonderful seasons.

Her eyes gave her away as she looked up at me. She said, "There are so many things happening today. Our parents and grandparents may have had a hard life but our children are at greater risk." She paused, looked away and said, "Today's modern technology is silently killing our traditional way of life, which has been handed down to us by our great ancestors."



Rosie Mantla in Rae Lakes, N.W.T.

"Yes, it has been handed down to us, to respect and honor. Without our traditional culture, our strength, power and unity will crumble before our eyes."

"It's not that I would like to see people retrieve the traditional life style of our ancestors, but only to see them use the technology that today has to offer. Use it to our advantage and not let it take advantage of us."

As she looked away, to let the warm summer breeze soothe her, she said no more.

## Expressing Government Finance Terms in Dene cont'd

You can imagine how pleased I was when Philip Howard, a linguist with the Dene Language Terminology Committee called to tell me about their recent project interpreting financial terminology into five Dene dialects. He brought me a list of forty financial terms that can now be translated. Perhaps what fascinated me most was that many of these words have had to be created and are appearing for the first time in these ancient languages.

So how will this help me? My job requires that I review each new legislation of a financial nature and provide to the MLA's a briefing on context and implications. The Standing Committee on Finance has five

members that speak Dene languages; the Standing Committee on Public Accounts has four. While all of the members exhibit a remarkable understanding of the English usage of these financial terms, I can now, through the interpreters, advise them in their first language. They can now better explain to their constituents the aims, goals and workings of an ever-growing government bureaucracy. A unilingual native person, speaking for example Dogrib, does not have to attempt to comprehend the foreign word, 'expenditures', but will hear its literal translation, "money being spent", 'budget' becomes "money to work with", 'economy' is "how the money flows in the community".

This recent work of the Dene Language Terminology Committee will undoubtedly be far-reaching. Legislators, accountants within the Department of Finance, accountants in private practice working with native owned/operated firms, native organizations such as co-ops, all of these and more will be better able to conduct their business in a way meaningful to the people they serve. A tip of my hat and a big thank you to the Committee!

*K. Noel Montagano  
Researcher  
Standing Committee on Finance  
Government of the Northwest Territories*

## Native Broadcasting cont'd

example, there are many types of aircrafts: small aircraft (bush planes), helicopters, passenger jets, missiles and rockets.

And now, satellites are sent into space by rockets, and control all our communication systems, such as radio, television, telex, telephone computers, etc. From up there the satellite is almost like a mirror. With it, anything that happens on earth is known all over the world, whether it be under water, under ground, anywhere. So the satellite is like a mirror that reflects everything from the earth.

In the past, the native people never had to deal with all this modern technology, but now it affects our daily lives so we have to deal with it. There are so many things still unlabelled that we have to familiarize ourselves with in order to develop the correct terminology.

I enjoy working as a native announcer because it gives me great pleasure to see native people, especially the elders, understand what is happening in current affairs.

*Joe Tobie*

## Dene Yati

**Published by:**  
The Dene Language Terminology Committee  
Language Bureau  
Department of Culture and Communications  
P.O. Box 1320  
Yellowknife, N.W.T. X1A 2L9

**Publishing Data:**  
There will be four issues of *Dene Yati* per year: June, September, December, March; and an annual booklet in June listing the terminology published in the four issues. We would appreciate any suggested revisions concerning the terminology in any of the Dene languages.  
ISSN 0830-9167

## Career Planning and Decision Making

We are all concerned about being able to provide for ourselves and our families. While historically hunting, trapping and fishing met all the requirements of the people, today money is needed for purchasing basic family necessities such as food, clothing and shelter, as well as the other things that society considers important. Consequently, increasing numbers of people are seeking employment in order to gain a steady income. Moreover, there are opportunities opening up for employment in occupations — for example, native language interpreting — which contribute to the current trends in development of our northern society.

This brief article will consider how one may decide which occupational field may best suit him or her, and plan accordingly. First, some definitions are in order.

- (a) **Career.** By this term we mean all of one's work-related life experiences, such as schooling, jobs, further training, and so on.
- (b) **Career planning.** This refers to careful planning so as to find the employment that best satisfies the individual needs. This includes deciding which occupational field is most suitable and what school or college will afford the best preparation for that field.
- (c) **Occupational field.** This means those occupations that are related by virtue of similar characteristics. For example, the field of medicine and health includes such specializations as being a nurse, a doctor, a dentist, a paramedic, etc.

Adequate career planning requires some important assessments before the decision-making point is reached. Specifically, one must (a) understand him or herself, (b) gain information about the world of work, and (c) learn how to make decisions.

### A. Understanding Oneself

In order to know what occupation one may be best suited for, it is important for a person to assess his/her; (i) abilities and skills, (ii) interests, and (iii) personal characteristics and values.

There are written exercises available for helping to assess abilities and skills.



Mayor Isadore Yukon and Secretary Manager Peter Bayha, Fort Franklin.

Canada Employment Centre counsellors, adult educators, and school counsellors or principals may be able to provide these.

### B. The World of Work

In order to make appropriate decisions about an occupational field, and to correlate this with what one knows about him or herself, a job candidate needs a broad base of knowledge about the world of work. A number of areas need to be studied; (i) kinds of occupations, (ii) personal preparation and attitudes, and (iii) available jobs.

## Fort Smith Region Language Bureau

This regional bureau was established in 1986 through the funding available from the Canada/Northwest Territories Language Agreement.

Manager, Tony Buggins, coordinates the regional office plus a staff of four Interpreter/Communicators. Raymond Sonfrere is working out of Hay River, covers the communities of Hay River, the reserve, Fort Providence and Kakisa.

Bertha Catholique, based in Snowdrift, provides the services to the Chipewyan-speaking communities of Snowdrift, Fort Smith and Fort Resolution.

Harriet Lafferty services, in Dogrib, the communities of Fort Rae, Rae-Edzo, Snare Lakes, Lac La Martre and Rae Lakes.

There are many ways of going about finding out about this. Here are some suggestions: (a) reading, (b) interviewing people in various jobs, (c) if a person is in school, going through a work experience program. If it is difficult to get hold of reading materials on available occupations, once again one can try the regional Canada Employment Centre, adult educators, Arctic College, or school counsellors and principals. They should be able to help.

### C. Career Planning and Decision Making

In any decision making, certain elements must be considered, and it will be helpful to look at these step by step:

1. identification of the issue/situation.
2. The alternatives.
3. Making the decision.
4. Implementing the decision.

It is hoped that this brief career planning outline will provide some direction and some tasks to consider and undertake. If readers have questions which arise from this, they can write to **Dene Yati** and I will endeavour to answer them.

David Matthews  
Guidance Counsellor  
Sir John Franklin School

*Editor's Note: Unfortunately, due to shortage of space in this issue of the Dene Yati, this article had to be condensed.*

Violet Hardisty, stationed in Fort Simpson, covers Wrigley, Jean Marie River, Nahanni Butte, Trout Lake and Fort Liard.

The role of the regional manager is to coordinate and supervise the work and activities of the Language Bureau's Fort Smith office. Tony Buggins is in charge of all services provided to government departments, agencies and unilingual members of the general public. He ensures that available resources are utilized at the optimum level.

These are some of the major responsibilities:

- Setting goals and objectives and defining their financial implications;

continued on back cover...

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
1. Archaeologist	Thay yúwé káneta Looks for things from long ago	whaehdᑭ godi haehta dᑭ one who researches ancestors	Uunoo daiᑭ, nits'oo gweech'inᑭ, gik'anjik pas. how they lived, he finds out	hᑭni gots'ᑭ t'áhsᑭ hᑭkareta searches for ancient articles	Zhᑭt'ph gots'ᑭh t'áhsᑭ káneta Ancient times, from, things, looks for
2. Band Councillor	Lishéf (ᑭet'alti) k'ine déltth'i Sits after the chief	kw'ahtia councillors	Khehkaiᑭ vitjaaᑭ Chief, his partners	Dene bek'óhwéré k'édéhw'i next in rank to the chief	Dene etth'ahti ndee k'é gedéhtth'i lᑭh native, police top, after they sit, one of
3. Band Manager	Dēne suᑭn xa ᑭerihl'iᑭ suriᑭthēn Manages books for dene	kw'ahti dè gha k'ehᑭᑭa dᑭ person who manages on behalf of the chief	Khehkaiᑭ eenjit gwitr'it t'ahᑭih chief, he works for	Denewá gha ᑭedihl'ᑭ k'édi manages paperwork for Band	Dene zᑭhᑭ gha edihl'ᑭl k'endih Indian, only, for, paper, keeps
4. Biologist	ᑭasi hena k'ááneta Studies living things	t'asi godi haehta dᑭ person who studies living things	Nits'oo tr'igwindaii gwakagwinahᑭii How we live, he analyzes	Táhsᑭ gódi k'erehta Studies life	T'ahsᑭii gondih xanehta Things, alive, studies
5. By-law Officer	Háyᑭriᑭa xa ᑭet'alti lát'e Like a policeman in the community	k'ᑭta k'áde gha kw'ahti community by-law officer	Dugwidiᑭneh k'igheᑭ law, by means of	k'ᑭta goᑭᑭá gha lisaldá Police for by-laws	K'ᑭtah kexᑭhᑭehndih Community, watches
6. Carpenter	Dechēn ghálana Works on wood	dechᑭ xé eghálaeda dᑭ person who works with wood	Datchan hah gwitr'it t'ahᑭih With wood, he works	Deshᑭ ghálayedá Works with wood	Dechᑭ ghálaenda wood, works
7. Carver	ᑭegháth dēné Person who carves	t'asi eghá dᑭ person who carves things	Datchan goo chii t'uh Wood or stone, he carves	ᑭéxádéné Person who carves	Ehxá dēné Carve, man
8. Chief	Lishéf (ᑭet'alti) Chief	kw'ahti dè big chief	Khehkaiᑭ Chief	Dene Bek'óhwéré Chief	Dene etth'ahti ndee Native, police top
9. Chiropractor	Tth'ēn sēniᑭni Pushes bones back in place	gokw'ᑭ sehᑭᑭ dᑭ person who fixes bones	Ditth'anᑭ, sriits'at nihts'at nilih Ones bones, he puts in place	Dene new'éné ch'úwé k'óódeyᑭ knowledgeable of nervous system	Gotth'éné seeniahtseh Your bone, resets
10. Consultant	ᑭasi xa dēne séyarelti Advises people on things	done gha t'asi haehta person who finds out information for people	Nits'oo dugwidiheedi-ᑭyiaa agwanduk How it will be done, he tells	Dene ghᑭ t'áhsᑭ kedaodhᑭa Gets information for people	T'ahsᑭii gha seenázhᑭehtih Things, for, sets right by talking
11. Dentist	Dēneghú sehᑭᑭ dēné Person who fixes teeth	goghᑭ sehᑭᑭ dᑭ person who fixes teeth	Diighᑭᑭ rsilih One's tooth, he fixes	Dene ghú ghálayedai Fixes people's teeth	Goyᑭ sehᑭᑭ Your teeth, fixes
12. Doctor	Náidi k'órelyᑭ (Ná dórelyᑭ) Knows medicine	naedi k'ézᑭ one who knows medicine	Dinjii rsinilii Person, he heals	Ráidi k'óódeyᑭ Knowledgeable of medicine	Náidii egodishᑭ Medicine, he knows
13. Electrician	ᑭedi kún t'ulé ghálana Works with electrical wiring	ek'ak'ᑭt'li k'aehta dᑭ person who puts up electrical line	Aadrii hah gwitr'it t'ahᑭii Lights, he works with	ᑭidikóné t'ulé ghálayedai Works on electrical wire	iidi kóne ghálaenda den Electric lights, works on men
14. Eye Doctor	Dēnenághé nelᑭᑭ dēné Person who checks your eyes	godá k'aehta dᑭ person who checks the eyes	Dinjii ndeeᑭ rsilih Person's eyes, he fixes	Dene dá k'óódeyᑭ knowledgeable of the human eye	Gondaa gha náidii k'éodezhᑭ Your eyes, for, medicine knows
15. Employment Officer	Dēneba la húlᑭa Finds work for people	done gha la haehta dᑭ person who finds out people jobs	Gwitr'it kanitii deek'it ak'anduk Place to look for job, he administers	Dene gha ᑭeghálayida hehᑭa Finds work for people	Dene gha eghálaeda ghúghá People, for, work, finds
16. Fisherman	Luwe xaiyidhēn dēné Person who fishes	Liwe k'ade dᑭ person who fishes	Luk kagidiᑭin Fishermen	Lugᑭdéné Fisherman	Lue ghálagenda dēné Fish, works at, man
17. Forest Ranger	Kún hahni dēné (kún k'élᑭni) Person who watches out for fires	kᑭᑭ naehkwi dᑭ person who puts out fire	Datchan tat gwik'andehnahtih Forest, he keeps watch	Deshᑭta k'édi Keeps the forests	Kᑭᑭ gha kehᑭᑭehndih Fire, for, watches
18. Hunters and Trappers	Nálze dēné chu ᑭeldzus theta dēné chu Hunters and trappers	náze/ehdzo k'ele dᑭ hunter, trapper	Nidhizrii ts'at Khyah tr'oodlii kat Hunters and trappers	Rázee gots'ᑭ ᑭehdzo dēné Hunters and trappers	ᑭehdzoo got'iné Trap, people
19. Interpreter	Dēneba ᑭetalti dēné Person who interprets for others	etahti dᑭ person who interprets	Leet'ehdehdeeliaa Interpreter	Lahtayahtᑭ Interpreter	Lataᑭehti criss-cross talker
20. Land Surveyor	Ní húldzay measures land	ndéh ihdza dᑭ person who measures land	Nantkug t'iyah neeniint'aih On land, he surveys	Nehihdza dēné Takes measurements of the land	Ndéh ihdzáh dēné Land, measures, man

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
21. Lawyer	Dēne k'edareni dēné Defends people	done k'edaido dō person who defends people	Dugwidiin'eh k'it gaoniltan law, learned in	Dene k'e dadeedi Speaks on someone's behalf	Dene k'edadēndi Man, defends
22. Mechanic	Satsán ghálana Works on machines	satsō sehōi dō person who repairs metal	Iitsii rsilih Machine, he fixes	sasóné só'ahōi Repairs machinery	Satsō sehōi dené Repairs machinery, person
23. Native Court Worker	Dēne sulin naki kuę eghálana Native person working at the court house	gosniyaeti t'à gots'adi dō person who helps us in court	Atr'oodahkat gwizhit eenjit gwitr'it t'ahōii In court, he works for	Denewá deneséréyā'etini ęghálayedā Native court worker	Goseenizhaeti kōę dene ts'áandi Court house, natives, helps
24. Nurse	Dēn ęya k'élni Looks after the sick	naedi k'ęzō ts'adi dō person who assists doctor	Eits'ik k'anahtii Keeper of the sick	Ráidi k'ódeyo ts'érádie Doctor's assistant	Dene ezhaeli k'endih People, sick, keeps
25. Pharmacist	Náidi dēneghóneni Gives out medicine	naedi goghāedi dō person who gives out medicine	Agoondai nihtatr'iinjaa ak'ahnduk Medicine, mixes, he administers	Ráidi k'édi Medicine keeper	Náidii k'endih dené Medicine keeper, person
26. Photographer	Dēne nérihtl'is náltsi dēné Person who takes photos	gonihtl'è ihchi dō person who takes our photograph	English adopted	ędihl'tl'è hishu déné picture taker	Godihtl'éh iichu dené Your picture, takes, person
27. Pilot (Airplane)	Dzēretáy ęat'iné Person of the plane	nihtl'èt'a k'édi dō person who flies airplanes	Neętahlak Plane, he flies	ęelák'eret'ai k'édi plane operator	Elá k'et'ah k'endih Boat, flying, keeps
28. Plumber	Tu ęetl'él ghálana Works with running water	ti k'etl'ō sehōi dō person who fixes sewage	litsii vizhit chuu goo ghaii niinlii, rsiyilii Water or gas line, he fixes	Tutl'úlé ghálayedai Waterline worker	Tu t'l'uh ghálaenda Water line, works
29. Postmaster	ęerehtl'is niyi kuę ts'í k'alhdēr Heads office where mail is brought	nihtl'è gāle dō person who gives out mail	Edinehtl'eh neetr'aazhik gwik'anahtih Letters they carry around, keeper of	ęedihl'tl'e k'įnayee gha k'óhowe Mail boss	Edihtl'éh k'ezzeh gha k'aodhe Mail boss
30. Principal	ęerehtl'is kuę ts'í k'alhdēr Head of the school	nihtl'èkō gha k'aowoh person in charge of school	Gatr'oonahān gwitshid School, head man	ęedihl'tl'è kō goyee gogha k'óhowe Boss for within the school	Edihtl'éh kōę ts'ę k'aodhe Paper, house, to, boss
31. Psychiatrist	Dēneni k'órelyā. (Nádórelyā) Knows the mind (doctor)	goįni gha neadi k'ęzō doctor for the mind	Diiynjię hah gwitr'it t'ahōii One's mind, he works with	Denení k'ódeyo Knowledgeable of the mind	Denení egodįshşo Person knowledgeable about the mind
32. Radio Announcer	Beyá yati yé yalti Talks into the radio	nihtl'ęji k'e gode dō radio announcer	Gwanduk guęwaanduk News, he announces	Beeyeots'eede k'e godeei Speaks on the voice-box	Mezhįh gots'endeh k'eh gondeh Inside, talk, on, he/she talks
33. Recreation Director	Sats'edé xa surįthēn Manages the recreation	sō gha k'aowoh recreation director	Tsitr'idiiin gwits'at k'agwahdhat Games, he is in charge for	Róóts'eeyee gogha k'óhowe Manager for recreation	Náots'ezzeh gha k'aodhe Playing, for, boss
34. Renewable Resource Officer (Game Warden)	ęęer k'élni Looks out for buffalo	t'asi ch'aeħō dō person who prohibits things	English Adopted	Tįch'adé k'édi Wildlife keeper	Tich'andi k'endih Wildlife keeper
35. Reporter	Hani náltsi dēné Person who gathers news	godi nahtsį dō person who collects news	Gwanduk adantl'oh News, he writes	Godee shįyeelee Collector of news	Gondi náltsi dené News, gathering, people
36. Seismologist	Ni náda k'áaneta dēné Person who studies earth tremblings	ndé naeda ihdza dō person who measures earth quakes	Nan datrat gwik'andehnahtih Earthquake, he monitors	Ne ráyeda híhdzai Measures land movement	Ndéh náedah ihdzāh dené Land, moving, measures, man/woman
37. Social Worker	Dēneba nánj dēné Person who gives out assistance	nihtl'è ehtsį dō person who makes cheques	Nersjahch'uu k'anahtii Needy people, he cares for	Ts'ónét'e hé dene ts'érádie helps distressed people	Dene ts'ágendi dené People, that help, man/woman
38. Teacher	ęerehtl'is huneltēn dēné Teaches school	chekoa hoghāehtō one who teaches children	Gaonahtan teacher	ęedihl'tl'è gáhurehtęi Teaching of the books	Edihtl'éh ghágonehtęh Paper, he/she teaches
39. Topographer	Ni rihtl'is heghā dēné Person who makes maps	ndé nihtl'è k'e eghálaeda dō person who works on land map	Nits'oo nan tadhāęę, yik'it ahtsįh land formation, likeness made	Neęedihl'tl'è ghálayedai Map worker	Ndéh iichu edihl'tl'éh dené Land, photograph paper, person
40. Welder	Satsán ęelilt'us Sticks metal together	satsō nahdzé dō person who welds metals	Iitsii nihts'at nidhaghāii ahtsįh Metal, melted together, formed	Sasóné leradihle Melting/bonding of metal	Satsō lenāęedihl'th'éh Metal, sticks together, person

continued from front cover...

- Preparing proposed capital and operating budgets and forecasts with the assistance of the Regional Executive;
- Identifying personnel needs, preparing position descriptions, recruiting and supervising staff, preparing performance appraisals and undertaking disciplinary measures and counselling;
- Advising the Director, Regional Executive, and senior management on communication methods, regional office activities, and public attitudes, concerns and needs;
- Assessing individual staff needs for upgrading or professional training and identifying means whereby these can be met.

The key and most difficult task for Tony is to motivate staff, because his region is one of two that have staff located in different communities within the region and not centrally located as are the other four regions.

Another difficult task that Tony faces is the evaluation of his staff. This area requires the full cooperation and support of the immediate supervisor, whom the Interpreter works with. This person may be a band manager, government liaison officer or a regional council executive director. A mechanism for CAP evaluation has yet to be seriously formulated to ensure that ongoing achievement of skills is being monitored by these individuals.

One of the roles of Interpreters in the

field is to act as information liaison persons. Public relations demands a great deal of time in the initial stages of establishing a regional language bureau office. On-going communication with clients is crucial to proper provision of service. Tony Buggins constantly does public relations work in his travels throughout the region.

The interpreters provide consecutive and simultaneous interpreting services to government departments, regional councils, native organizations and the public. The demand for translation services is not as great.

Edna Elias  
Director  
Language Bureau

## Tatsó Dene Ghó Dzine Gosa Níadichu Godé

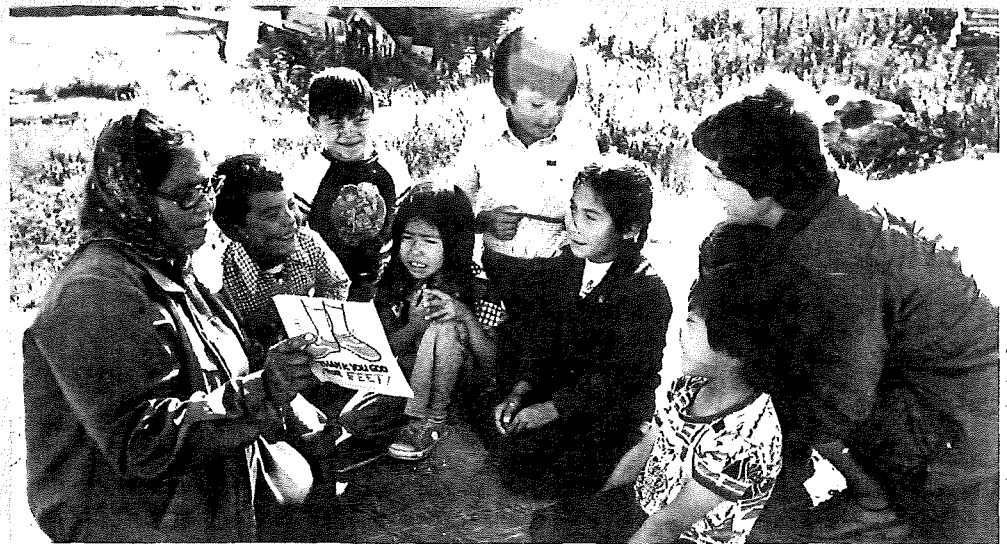
Dene ló nádee yíle síyá ʔeyi Sah hai dzine gosa dene ghá niyedichú. ʔeyi t'á dene ke nádee yíle gogha godénitl'é dúyé. T'áhsí hika keniwe kólí godénitl'é dúyé t'á gogha bé húle. Dzine kólí to láʔagóht'e. ʔáhwéé, Tatsó xáhtá denuwí keniwe dúwé.

Hayíle Tatsó xáhtá denéhwé. "ʔáhwéé, ʔehtséé ʔeyi sah hai dzine gosa dene ch'á niyedichú, t'á dene ghó bek'ádaonehwe" kiyéhdí. T'á "Héʔé" hadi. ʔeyit'á "Yúgúle segha nahlu" góhdi. ʔeyi t'á yúgúle kigha nélu. Hayíle yéé goghaló ts'é nábe ʔekó hidenéhwé. Sah hai betú góhli ló. Betú yáhdá náde yíle síyá Tatsó ʔeyi Sah betú shóreyiwe. Hayíle nákee téwé ʔagóyit'e síyá Sah betú ts'ódane heet'i.

Begóhli gots'é heeséé, heeséé, kadí, kadí. "ʔáhwéé, dání w'áadi kiyéhdí." Béésee, benó hó kighónétó redi. Ká to kút'a heesee íalánasee t'á besí yeyikánadinehk'a k'oní dé kánashidenele. "ʔáhwéé sechá dání w'áadi. Begóhli gots'é gonezó godíle láʔadi, dání w'áadi" kiyéhdí. T'á kút'a ʔihk'áníʔaniséé, hagú besí yeyikánadéhk'a hayíle síyá kánashidénhla. Hayíle síyá k'achu níaniséé bebia nets'ília kólí ká "ʔehtséé zágoʔa" hadi láʔadi. "ʔítá dánít'á sezha 'zágoʔa' hadi láʔadi" hai betú yéhdí. "ʔeenets'u ts'ódane dádió, ts'ódane neetsíle dúwé ʔekani ts'ódane k'inayéʔa. ʔeyi ts'ódane dádiʔadi" hai béétsee yéhdí.

Ts'ódane íániniséé kút'a beyi kánadinek'ále. Kút'a dúyé besí yeyikánaodinehk'a. Hayíle síyá kánashidénhla. T'á "ʔekula béhé begháyiá" Sah deeyeedíle hééhdí.

ʔeyi dzine góhsa nechál deedi. ʔedek'edayéʔo. "Hotí béhé begháyiá"



Religious education in Detah.

yééhdí. Beebia híli gú yúgúlia t'á weda jó dílá k'e kayeehʔi, gú yénágozhee. Hayíle síyá híde nóbále yikáoreʔá ʔekó gánayída. Hayíle síyá híde heeyi láʔat'i t'á híde yedereyise. Híde dzine káoderehwé gú yek'é káderéhwé deedi. Yáhdé danéhtla.

ʔeyi Sah hích'ée dúwé t'á sá ʔekadi deedi. "Tátsó sets'é tánadeniwi netaʔúhdani" yéhdí. Sah hai ne naorehch'i dúwé deedi.

Tátsó ho síyá naderiwé deedi. Yéé dene ta nadenéhwé síyá hotí dene hé dzine kánadenéhwé láʔagújá deedi. ʔeyi gots'é ʔekwé dánéht'é, ʔareyóné beló gots'é ʔekwé láakenihdée deedi. Hani Tátsó dene ghó ʔekavájá deedi.

Louisa Modeste, CBC gháre deri Ts'íduwe godé ghó dene hégade. Lucy Ann Yakeleya ʔedíhtl'é ts'é lahtayedénitl'e.

### Dene Yati

Published by:  
The Dene Language Terminology  
Committee  
Language Bureau  
Department of Culture and Communications  
P.O. Box 1320  
Yellowknife, N.W.T. X1A 2L9

Publishing Data:  
There will be four issues of *Dene Yati* per year: June, September, December, March; and an annual booklet in June listing the terminology published in the four issues. We would appreciate any suggested revisions concerning the terminology in any of the Dene languages.

ISSN 0830-9167



## Dene Languages — Representing the Speaker

Speakers in a public debate or forum generally present an unusual problem for Interpreter/Communicators in the Dene Languages, specifically for those I/C's more traditionally inclined in their speech behaviour.

It can be very frustrating, for instance, to attempt to interpret and communicate a "neutral message" when the speaker is exhibiting a level of intensity and emotion through gesturing, facial expressions, and tone of voice. How does an I/C handle that particular problem compounded by the sometimes sophisticated choice of words or phrases, nuances and subtleties. It is, after all, the speaker who decides what the message will be and with what punch it will be delivered.

The I/C's obligation at all times is to deliver a precise interpretation of what is being said. Personal involvement with the subject being interpreted is inappropriate in that it may have a tendency to override the clarity of thought and impartiality which are both essential and critical in providing verbatim simultaneous translation.

The call to maintain neutrality is a lot easier said than done when the speaker is aggressive, animated or even entertaining.

Speakers at times throughout the professional career of the I/C will pose conflicting views that do not rest well with the I/C; however, again the professionalism of the I/C comes into play and these personal concerns are kept in check.

Comments made by the speaker pose a real challenge, where sarcasm and condescension are the aim; the I/C again is obligated to communicate an accurate interpretation despite his/her own personal views. This is a very sensitive issue indeed.

The choice of words or phrases used by the speaker may also complicate the interpreting process. The use of clichés is a problem, since English clichés are not necessarily translatable into an aboriginal language.



*Dehah Drummers performing a prayer song*

### Some examples:

"Are you proposing to throw the baby out with the bathwater?"

"I think my colleague has missed the boat."

"I consider that remark to be completely off the wall."

"Let me suggest in this case that you seriously consider which came first, the chicken or the egg."

Basically my main concern is that, despite the rigorous demands of interpreting and communicating, a fundamental approach has to be applied in order to maintain the professional integrity of interpreting and communicating.

Senior officials from the Secretary of State have informed our department that a handbook of guidelines is available for Interpreter/Communicators but that there is no code of ethics, although a proposal to develop one is being considered.

The basic stance of Secretary of State officials is that the interpreters are to deliver an accurate unaltered message on behalf of the speaker/client. It was also emphasized that interpreter/communicators should not exhibit excessive emotion in their tone of voice. The answer lies in control and common sense.

Ethel Blondin-Townsend

## *The Need for Terminology Development*

Finding the perfect term in another language for words we seldom use is difficult when there's a time factor involved. Such is the case when working in radio where there are daily deadlines to meet.

But there could be time set aside where the people working in the native languages could come up with common terms for words not commonly used, or, for that matter, new words.

This kind of task needs to be done in

co-operation group work rather than by individuals.

It's very important to get the correct message to the people, not something close to it.

We need to be continually improving our language competence by daily preparation and thought.

Stella Desjarlais  
Chipewyan Broadcaster, C.B.C.

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY	SOUTH SLAVEY
21. Humble	Dek'édhet'ì Acts meek	etedè:ì he/she is humble	Khazug t'idich'uh He is humble	ʔedétuodééht'ì Humble	Xádaodih le Boastful, not
22. Jealous	Ch'alni He/she is jealous	ch'òhòdi he/she is jealous	Yeenjit gwahr'ih He is jealous	ʔuyeedi Jealous	Gothi lìni Head evil
23. Joy	Beghà dēninié Because of it, there is happiness	wīna he/she is joyful	Srugoonch'uu Joy	Sòdi gohwe Joy	Godze t'áh gojnié Happy from the heart
24. Lonesome	ᐅᐅᐅᐅᐅᐅ Person is lonesome	anièhᐅᐅ he/she is lonesome	Tr'iniizhii yadhakhaih Loneliness kills him	Wani yeniwe Lonesome	Óniedeháh He/she/it, is longing
25. Love	Beghà nááta It is loved	yeghònetò he/she loves it	Ch'at'agwiiniidhan He is loved	ʔeghòdidéò Love	Meghòhniétò He/she/it, loving
26. Miserable	Ch'áyidhēn He/she thinks differently (negative)	wegha ts'egòdi he/she is miserable	Nersjaach'uu nilii She is miserable	Hīts'are Miserable	Gots'ēndie (Situational) miserable
27. Panic	Ts'elghēth To be shocked	dēhye he/she panic	Khants'at najatjaanaii She was suddenly frightened	Rágonhdi Panic	Dahdzeots'edenda Getting frightened
28. Proud	Hádi One is proud	hahodi he/she is proud	Khudug nilii She is proud	Shó hīi Proud	Xáodih Proud
29. Regret	Bek'ehú lì To feel remorse	yek'elì he/she regrets it	Yinjiᐅ zhit ganinjìahdhat Distress in his mind	Gok'ere hīi Regret	Mek'ehòelì Regret
30. Rejection	Buts'élòì le He/she is unwanted	yeniᐅwòle he/she does not want it	Uuᐅan tr'iltshih He was rejected	Begòniwéle Rejection	Mets'enidhē le He/she/it, is unwanted
31. Reminisce	Yunenáni Remembering the past	yenadi he/she remembers it	Ganugwandaih She is remembering	Kerádi Reminisce	Táá kenaodih Back in time, remembering
32. Resentment	K'énat'a Hurt from a sense of being ill-treated	yedzaniᐅwhò he/she resents him/her	Gitr'idjahwe He resents it	Dene ghò dzá huyéhdi Resentment	Gots'ē godze ùni To he/she/it, the heart, is evil
33. Respect	Besédoridi Treated with regard	dòne nayihta he/she respects him/her	Yinjiᐅchilwe He respects	Dene henfsha Respect	Ets'edihchá Respect, something/someone
34. Selfish	Sìé yidhēn Thinks of self only	eghòtsò he/she is selfish	Kheenjit gwirih ninjìahdhat Thinks only of self	ʔedeghò zò rávediwewe Thinks of self only	Eghòhniétò Selfish
35. Sorrow	Bedzié ʔestunét'in theᐅᐅ His/her heart is in a sorrowful state	wegha dii he/she is sorrowful	Tr'igwidii Sorrow	Beeniyee bétuedéht'ì Sorrow	Megha dúyé For him/her/it, it's very difficult
36. Stubborn	Dēne k'áyidhēn ᐅile Doesn't agree with others	wekwì nátso he/she is stubborn	Vichiᐅ datch'at She is hardheaded	Befidéyi Stubborn	Gothi deezhi Hard-headed
37. Suffer	Daiᐅᐅ He/she is suffering	daiᐅᐅ he/she is suffering	Khainjòdaadhat She is suffering	Sìheewi Suffer	Daiᐅᐅáh Suffering
18. Suspicious	Dēne nánááᐅᐅ Mistrust someone	náeniᐅwheᐅah he/she is suspicious	Gwik'injizhit kwah He does not believe	ʔurédi Suspicious	Dene ghòh náeniᐅᐅáh Man/people, about, mistrust
9. Sympathetic	ʔestunéᐅine Takes pity	eteyehòì he/she feels sympathetic to him/her	Iizhii hah tr'igwidii Suffers with another	Dene ghò dúyé yeniwe Sympathetic	Goteᐅēnenéht'ine Feeling pity for someone/something
0. Unfriendly	Sayidhēn ᐅì le He/she does not care for people	dòne xè sonjòwòle he/she is not friendly	Gwalak k'it yiiniidhan kwah He does not act friendly	Dene heeréhlì le Unfriendly	Dene ts'ē ch'áveniᐅᐅáh People/person, toward, against, acting

## Describing Technological Advances in a Native Language

Being a broadcaster in a Dene language can sometimes get frustrating, especially when you have to paint a picture in people's minds about new technology or machines.

For example, in the Beaufort Sea, there's a round drilling island that can be towed to different locations. It is usually described as a conical drilling rig from Japan called Kalluk, that keeps ice away from it by its design.

Another one is the Mollipak which is a huge square drilling unit. A berm is built underwater and the square drilling unit is filled with sand and sunk to the berm.

Painting this into the English speaking people's mind is easy, but to try and translate this to a native person who has never been close to a drilling rig, you have to go into details e.g. like the people who work on the rig, live there and work there.

In order for a broadcaster to translate properly, you pretty well have to do research work on the subject.

If you get the chance to see with your own eyes or on an audio visual it is usually easier to understand and translate.

Judy Kochon  
North Slavey Broadcaster, C.B.C.

## Retrieving the Chinook

In the olden days when the people were staying out in the bush, people really had a tough time in the cold weather.

Some of them, like the squirrel (who scorched the length of his back from sleeping too close to the fire - still noticeable today), just couldn't stand it anymore. So, one time when they were staying out in the bush, there was this squirrel that kept begging the people, "Let's go hunt for the Chinook, let's go hunt for the Chinook".

So the people asked him, "Do you really know where to find the Chinook?" He replied, "I think so". After a while, a few of them gathered together and headed out north in search of the Chinook.

After searching vainly to the north, they all decided to try and break through the sky. So, one after the other, they took turns trying to break through the sky. This one animal that I cannot quite recall, tried so hard that he almost completely flattened his snout trying to poke his head through. To this day, this particular animal has still got an almost flat snout. Eventually, after everyone had made an unsuccessful try, it came to be the weasel's turn to attempt the breakthrough. After struggling for some time, the weasel, with his slim body, managed to squeeze through, except the very end of his tail. With a little more effort, that too was pulled through, but it had become blackened from being squeezed so tight. To this day, the weasel still sports a black tip to his tail.

After the weasel broke through, the animals started widening the hole in the sky so they could all go through. When the hole had been widened, and everyone had gotten through, they started searching around, and eventually came upon three bags that were tied up. They did not know who these bags belonged to, but quickly gathered them up and brought them back down to Earth, through the hole in the sky.



*Sarah Hardisty and Gerry Antoine*

Having run a long way with these bags, they finally stopped and started opening them up. The first bag contained the Chinook, the second bag contained leaves, and the third contained a bad cold. As they were opening the bags, they also spread the contents about, resulting in a warm Chinook starting to blow, leaves starting to grow back on the trees, and people catching a bad cold from the third bag. To this day, leaves still grow, and people still catch a bad cold with the onset of warm weather.

*Transcribed from a story by Jimmy Cholo from Fort Simpson.*

### Dene Yati

#### **Published by:**

The Dene Language Terminology  
Committee  
Language Bureau  
Department of Culture and Communications  
P.O. Box 1320  
Yellowknife, N.W.T. X1A 2L9

#### **Publishing Data:**

There will be four issues of *Dene Yati* per year: June, September, December, March; and an annual booklet in June listing the terminology published in the four issues. We would appreciate any suggested revisions concerning the terminology in any of the Dene languages.

ISSN 0830-9167





## Communications and the Dene/Metis Claim: *The Role of Interpreters*

by Jim Edmondson

As negotiation of the Dene/Metis claim moves toward a Final Settlement Agreement, the role of communications within this process is assuming increasing importance. It seems clear that if beneficiaries and non-beneficiaries alike do not possess a clear understanding of the contents and objectives of this Settlement, it may not be successfully finalized or implemented. The following article discusses different ways in which the Dene/Metis are working to foster this necessary understanding, with particular attention to the part played by Dene/Metis interpreters.

To begin with, communications must be put within the context of the Dene/Metis claim. It is no exaggeration to say that negotiations have entered a crucial stage. With the federal deadline of March 1990 for the completion of our claim looming, the Dene/Metis face an immense and difficult undertaking. Because of the size of our settlement area and selected lands, and the number of beneficiaries, we must struggle with even greater challenges than were encountered by the James Bay Inuit and Cree, and the Inuvialuit, in their claims settlements. Over the next year, we have much still to accomplish on a number of fronts, most notably at the Claims Table itself, in Lands Selections, and in Self-Government and Northern Accord negotiations. All of these processes are inter-related in important ways, and consequently, none can be neglected if the Dene/Metis are to have a just and secure claim settlement.

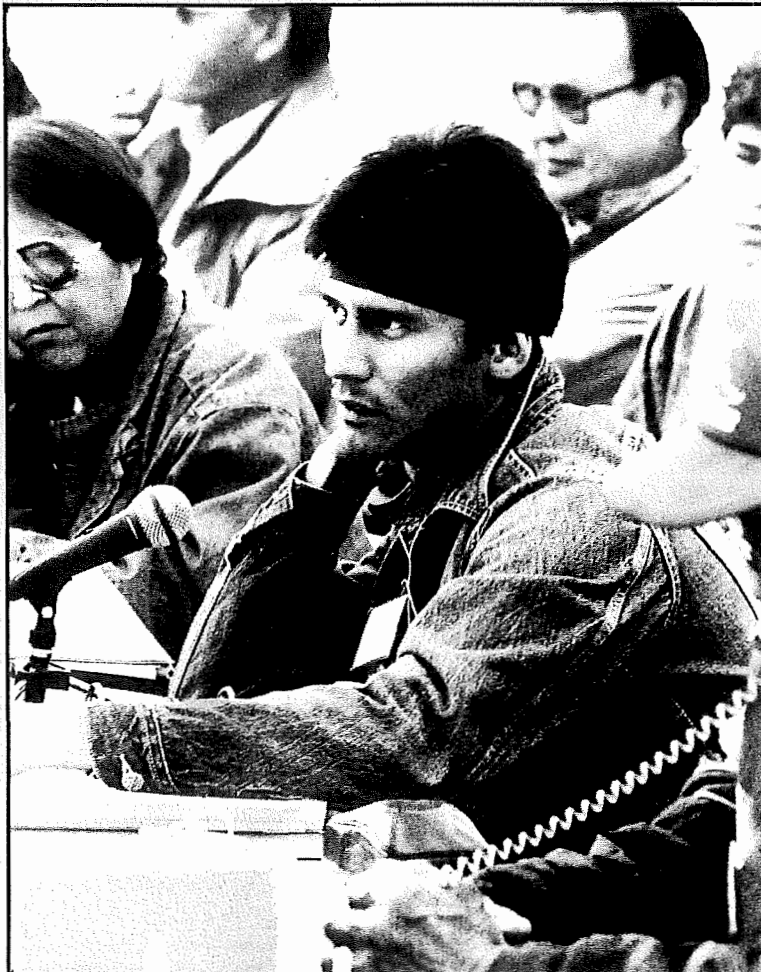
As everyone remembers, the Dene/Metis only gave their conditional endorsement of their claims Agreement-in-Principle, subject to Canada's commitment to address the Hay River Reserve Motion in negotiations prior to a Final Settlement. Since the signing of our AIP last September, much of our time and effort has been devoted to pursuing the concerns identified in the Hay River Reserve Motion, at the

Claims Table. Progress is being made at the table in various areas, including Land Selection, Interim Protection, Allocation of Surface and Sub-surface Quantum, and Access, and agreements have been concluded on Aklavik Lands and Interim Protection. By the summer break in negotiations, we will have dealt with most of the questions involving Dene/Metis lands.

We look forward in the fall to negotiating the sections of the Final Agreement which deal with Financial Measures, Management Boards, Renewable Resources, Implementation and Overlaps with other Claimant Groups. If all goes well, we expect to meet the federal deadline in the spring of 1990, and to see our Final Settlement formally ratified on both sides by January 31, 1991.

As if the task facing the Dene/Metis was not already large enough, we must also contend with several additional challenges. The federal government continues to put obstacles in our path, by restricting our claims funding, and by refusing to change crucial elements of its Comprehensive Claims Policy in accordance with our wishes. On top of this, the Dene/Metis must now come to terms with the need to communicate the meaning of our Claim, not only to the beneficiaries themselves, but to non-beneficiaries living in the NWT and to southerners. When it comes, a Final Settlement Agreement promises to have a far-reaching effect upon the lives of all residents in the Territories, and if it is to succeed, they must be adequately

*continued on back cover...*



Communicating the meaning of the land claims will be an important role for the Dene chiefs like Fort Fitzgerald Band chief Jerry Paulette, Metis presidents, and interpreters.  
*Native Press photo*

ENGLISH	CHIPEWYAN	DOGRIB	GWICH'IN	NORTH SLAVEY	SOUTH SLAVEY
1. Agreement-in-Principle	Du xa he hunjohên For the time being, it is thought to be alright	Nde skile kwe tek'eats'iwq naowo Agreement before the land is settled	Juk gwinoo ginjih tr'ldinlndhat For the present, it is agreed	Neh kes'oridaookedeh'ra goda limahshi Agreement before land is settled	Ndeh gha seen'idaadé'tah godheh limahshi Agreement before land settlement
2. Alienation	Huts'éi'je to hilchu xa'ajle to Not wanted or unavailable	Goga ndé ichi The land is taken away beside us	Nan gwiniidhan kwah Land that is not desirable	T'ahsi b'ets'enlweje What is not wanted	T'ahsi me'ets'enkheje What is not wanted
3. Arbitrator	Dene deneba rasi sénéyátti Person who settles something between parties	Dq tani wheda t'a dq gha naowo ehtsi A person is placed in the middle to make decision for people	Nakhwok'ideetak yinji' ahtsli Liaison, for us, makes decision	Gotadée s'oridagoy'shul Between them he/she settles things	Gotani seen'idaadé'chu He/she settles things amongst them
4. Beneficiaries	T'a nighanaati ts'i rasi t'oreithir rasi Those who will benefit from the claims	Ami yit'ahora gha Those who will benefit from it	Ijlich'il guuts'an tr'ahahsah Something, to them, will be given	Meni ket'odé'hal gha Those who will benefit	Ami t'ahsi t'ahogedehi gha The ones who will benefit
5. Claims Policy	T'atu ni ghanáati xa yatu the'ra si Guidelines for negotiating claims	Naowo wek'é ndé weghalahoda Guidelines by which land is being worked on	Nan eenjit dagwinuu gat'agwahdhat For the land, rules followed	Xeedee k'égharé neh kek'inadaode'ra Guidelines by which land is negotiated	Megháade ndéh gha s'égodé Guidelines by which land is negotiated
6. Comprehensive Claims Policy	T'atu harelyq dene sujn nene gha naatu-u selne rasi Guidelines to the way all native claims are to be settled	Ndeats'q k'aowode wek'é ndé weghalahoda Guidelines by which the Government negotiates	Nan eenjit dagwidlin'eh gwik'itedzeet'et'eh For the land, rules understood	K'ohowe xeedee k'égharé neh kek'inadaode'ra Guidelines by which Government negotiates land	Megháade Ndeh ts'é k'aodhe ndéh gha k'edagode'ra Guidelines by which Government negotiates land
7. Decentralization	Háyorjia ts'én la zettalye Positions transferred to regions	Kota yagola gots'q la t'agéeh Jobs are being transferred to regions	Headquarters, kalik'it tsal gwit'it ts'an ahtsli Work passed to community from Headquarters	Neh kaodéyja ts'é lah láhtadeyee Transferring of jobs to regions	Ndeh k'agodéla gots'q eghálaeda iata'edezhe Transferring of jobs to the regions
8. Devolution	Yunáhe ts'i ni ts'én k'aidh'ar dizi n'én ts'én la zettalye Federal government transfers powers to N.W.T. government	Ida gots'q ndéts'q k'aowode gila kota yagola gots'q t'agele The federal government transferring their jobs to regions	Federal government gwit'it nakhwats'an gahtsli Work given to us from Federal government	Ij'de k'ohowe yeri ts'é k'ookewe láhtadeyee Federal Government transferring their power	Ndeh ts'é k'aodhe ndedhe ts'é la iata'ezhe Work transferred from the Federal Government
9. Enrolment	Dene zi náitsi People's names are registered	Done naeta Counting all people	Dinji ozri' atr'adant'oh People's names are written down	Dene xi sh'keyele Collecting people's names	Denezí ná'etsi Collection of people's names
10. Entrenchment	Yatu náts'er n'it'a Placed in a strong position	Njht'ede yi dek'eh't'é Written in the great book (law)	Dagwidlin'eh niint'all Strong law	?era k'e t'ahsi zeri'edé'ta Something written into the law	?era ndedhe tah the'ra Placed within the law
11. Enumeration	Dene tané'te huita Counting the number of people	EK'étehts'ò hohé gha done naeta Counting peoples' names for election	Dinji nagwehdichil People, they count	?ehk'éte'edéwe ke hizi sh'keyele Collecting voter's names	EK'éte'et'ah gha gozi ná'et Collecting voters' names
12. Expropriation	Ni dénegha hichu Land being taken away	Gone gogho ichi Our land is being taken away from us	loo hah nakhwoch'il tr'uunjik Definitely taken from us	Gonéne goch'a rits'edishu Taking of their land	Gondéh goch'a nigedichu Taking of their land
13. Health Transfer	Dene zoya k'aani ts'i la zettalye Health positions being transferred	Naedk'ézho ts'ok'eh gila tahza People working in health their jobs being transferred	Ets'ik k'anahtli gugwit'it ts'at k'agwaadhat Nurses' work, our responsibility	Ráidi gá z'eghálats'eyeda láhtadeyee Work in medicine being transferred	Nezuy ts'enda eghálaeda iata'edé'tah Transfer of work pertaining to health
14. Implementation	rasi saalye xa yatu náts'er n'it'a Strong position placed on accomplishment	Weghá asi weghalada Something is being worked by it	Gilyah gwit'it t'ugugwah'in They work with it	Bé'goriwi Implementation	T'ahsi ghá'azeda gha meonidhi nilgoit'ah Commencement of work activity
15. Interim Benefits	Du xa rasi t'orethir xa dene ghone'di People are given benefits for the time being	Nde ichi ts'q done ts'ahodi People are helped until the land claim is settled	Tr'illee tr'ahstli gwits'at Until it is completed	S'ozadé'wa ket'ots'edé'ra Interim Benefits	S'agodé'tah gozhil t'ahsi t'ahgodedhi Benefits for awhile
16. Jurisdiction	T'ok'e ts'én k'ats'elde Area where powers apply	Nde dajcho wets'q k'ahots'ede How large of land we're in control of	Jidil eenjit k'agohdhat Whatever you are in charge of	Judeni gots'q k'oots'ewe Area for which, in charge of	Dagodacho gozhil k'aots'edhe Area in which you are in charge
17. Land Identification	T'ok'e ni t'ahet'ni ni si zahedi Telling where land had been used (traditionally)	Nde gogha wet'ahora ts'izhi We name the land that is beneficial to us	Jidil nan srit'eenjit tr'inginkhil What land they are talking about	K'qé k'agodéyja zedegha neh kinshu Community land choice	K'qé kaodéla edegha ndéh gichu Community land pick
18. Land Quantum	Ni táarelya Amount of land	Nde dajcho ichi gha How large of land to select	Nan danhtshil Size of land	Neh dáreht'e/dadéshsa Amount of land	Ndeh dáodeneht'e Amount of land
19. Land Selection Process	T'atu ni dene ts'ete xa z'eghalada People working to select land which they want to eventually own	Nde ts'ichil ghá'ats'eda Work on land selection	Nits'oo nan tr'ooheenda How land will be chosen	Neh ts'inshu ghá'ats'eyeda Work on land selection	Ndeh ná'etsi ghá'aleda Work on land selection
20. Land Selection Zones	T'ok'e ni dene ts'ete duwele Areas of land selection	Nde gogha wek'éhona si ts'ichil Selecting land that is important to us	Inhlik gwa'ran nanh srit'anichil Different areas, amount of land	Neh k'agodéyja ts'inshu Land selection zones	Godji ndéh ná'etsi Land selection zone

ENGLISH	CHIPEWYAN	DOGRIB	GWICH'IN	NORTH SLAVEY	SOUTH SLAVEY
1. Land Use Planning	T'at'u ní t'áati xa húnidhén Plans for the way land will be used	Ndè edaaní weghálada gha wedah naówo ts'ehs'i Making decision about how to use land	Nits'oo nan tr'ahdaach'aa eenjit yinjirgahts'ii How land will be used, plans for	Neh t'óts'edéwoh xa da so'ra go'ri Rearrangement for land use	Dáondín ndéh t'áh agot'i gha seegcdeh Planning for how land will be used
2. Mandate	La haitsi xa beghót'a Given a job to do	La egháats'ade gha whe'zo What has to be worked on	Nits'ohs'at gwitrit t'igheedi'ryia How they are to work	Yeri ghaláts'eyeda gha go'zo What has to be worked on	Azhii ghalá'eda gha go'zo What work that has to be done
3. Memorandum of Understanding	teinerédi sni-u perih't'is rate Letter (memo) stating understanding	Éek'eats'jwo naówo Letter of understanding	Nihch'ii ts'áii edineht'eh agadant'oh Both sides have signed papers	Lets'uwe'zo ts'eedi redjht'u'é Stating we understand one another, paper	Nezu etets'edil't'he ts'edi edih't'eh Paper stating each other is well understood
4. Motion	Bek'e reghálada xa yati náina Strong word moved for action	Yati etexé ts'ehs'i Making decision together	Dag'wheedi'ryaa eenjit guginkhii What will happen, they discuss	Xeedee bek'eh'tá regháts'uyéda Words by which work is done	Mek'eh egháts'uyundá gha keedi náise Strong words to work on something
5. Negotiator	Déneba rasí xa náaiti One who does the talking for others.	Done gots'ádaedi gogha gonde Person that talks for us	Nihch'ii ts'áii eenjit ginkhii Talks for both sides	T'áhsj kek'ínadaodeh'rai Negotiator of items	Dene gha táhsii gha názha'ehi Demands made by speaking for others
6. Overlap Areas	Tok'e t'ul' rekedh h'ti sí Where lines (boundary) extend over one another	Ndè k'e t'li' t'eh náwhe'ti Where the land overlaps	Nihch'ii ts'áii nan gilit'adahch'aa Both sides, they utilize the land	relehts'ene neh het'óts'edéh'ra Lands used in one another's way	Etets'ene ndéh táhots'edj'rah Using land but in each other's way
7. Payment Schedules	T'at'u déne ts'én nani xasí The way people will receive payments	Edaht'e nindé gots'ódi gha When we'll be repaid	Nits'oo de tseedhoh gwit'ii nuguwahah'tsah How they will be repaid	Dá gots'énoreeyéedi gha How they will be repaid	Dáondín gots'a'endín gha How they will be paid
8. Preferential Right	Dini t'he bet's'ehall Given preference in rights	Done takwéto gixé nezi nexot'a The people prefer to be first	Gutshih nakhwats'an iinli? Before them, it belonged to us	Dene féré kuwedeta' dene ts'é góle Having the right to be preferred first	Gonathe go'edetah gha, dene ts'é góleh Having the right to be preferred first
9. Ratification	Háyorjla he hedi Approval by communities	Kota asi ts'ó he'ze gedi Communities saying yes to things	Nits'oo ninji'ra'dhat chan glik'aganhjik People's opinions, ascertained	Kota táhsj ts'é he'ze keedi Communities saying yes to things	Kóth táhsii ts'é he'ze geedi Communities saying yes to something
0. Referendum	rasí k'e reghálada xa sni sí k'e re'igith Putting to a vote something that is proposed	Egháloxóda gha ek'étehts'ò hohè Voting for work being done	Giyeeenjil uuri? tr'uunjih It is voted on	T'áhsj gha rareyóné releh k'ete'ets'edéwe Everybody votes for something	T'áhsii gha azhoh ek'étehts'ehge All voting for something
1. Resolution	Déne tá dáydj'én sí ts'é yati n'itá Expression of people's opinions	Enjht'é k'e asi nots'eh'ts'ja ts'edi Saying we're going to do something on paper	Ginjik gwidiinidhat Resolution	redjht'u'é k'e táhsj táhsé rats'ulee ts'edi On paper, saying you're going to do something	Ediht'eh ghaáde táhsii táhsaats'uleh ts'edi Saying something is to be done by paper
2. Resource Management	Nuwenén ts'j rasí xadi Looking after sources we get from our land	Ndè ts'ò somba ts'eets'i wehóts'ihdi Managing resource	Dachan tat gwik'andehgahnlat'aa They will look after the land	Neh ts'é sóba ts'ehs'i gha k'óots'ewe On land, managing resource	Ndéh k'eh táhsii gúhti nezu mehxo redih Managing Earth's resources well
3. Resource Revenue Sharing	Ní ts'é rasí ts'é tsamba re'ra bet'ait' Sharing monies received from land's sources	Ndè ts'ò somba ts'eets'i tetats'ele We divide the money we get from land	Nan zhit khali gwits'at tseedhoh gahts'ih Things like oil, money is made	Neh ts'é sóba relehgha'egededi Sharing money from land	Ndéh ts'eh saamba ínt'eh elehgha'egedendih Sharing of money made from the land
4. Self-Government	Nuni xar degha k'ólde xa The right to have control of our own programs (Government)	Degha ndéts'ò k'aówo ts'ii Being the government for ourselves	Nakhwanthan? ts'at k'agwaadhat Ourselves, we are in charge of	redets'é k'aots'ewe Self-Government	Edegha táhsii ts'é k'aots'edéh Being boss of something for ourselves
5. Sub-surface	Ní yaghe Below the ground	Ndè got'a Below ground	Nanh gwit'eh Under the ground	Neh goká Below ground surface	Ndéh goká Just below earth's wound
6. Sub-surface Rights	Ní yaghe ts'j rasí nuwets'ehall xa The rights to sub-surface resources	Ndè got'a asi whela si ts'ò k'áts'ede Having control over land below ground	Nanh t'eh íjich'ii ts'at gat'ahgwah'dhat Things underground, in charge of	Neh goká ts'é k'óots'ewe Having control over, below ground surface	Ndéh goká táhsii ts'é k'aots'edéh Having control over area below ground surface
7. Terms of Reference	Beghar reghálada xa nyá'iti sí By which it was decided the work will be carried out	Wegha egháts'eda gha izi Naming what has to be done	Vik'lighe? gwitrit t'igheedi'ryat By it, work will be carried out	Yeri k'egharé galáts'eyeda gha By which the work is carried out	Meghaáde eghala'eda gha seenjigt'ò Decision made to carry out work
8. Third Party Interests	Déne suji chu begharé'áze chu ghat'héne yeghanáide Interests of parties other than Dene and Metis	Done eyile gigho nánets'ide Thinking of other people	English adopted	teyuwe gho ráredi'ets'ewe Considering others	Dene gúli chu goghoh ná'ets'eni'de Considering others
9. Traditional Land Use	T'átsj ts'é ní t'áatj sí Land that has been in use traditionally	Gowhaedó k'é ndé wet'áts'et' Using the land traditional way	Nan shik t'ajaach'uu Traditional use of land	Híni gok'é neh táots'edéh'ra Use of land in traditional way	Yundih gok'éé ndéh táhodedhi Using the land as in the past
0. Wildlife Agreements	Té ch'á'diye gha ímarshi xalí Agreements made pertaining to wildlife	Tich'ádi gha naówo Agreement for wildlife	Nits'oo nin k'it gwikatr'ahnah'tyaa How wildlife will be monitored	Tich'á'dée gha ímahshi Agreement for wildlife	Tich'áhdhí gha ímahshi Agreement for (about) land animals

## ʔehnékoa

T'akwèłò dek'e nihòwoa.  
Tchapewi wiyeh nade ilè. Dezha  
nake goxe nade.

Kat'ò nehòwò t'à jie t'ò ajà.  
ʔenèkoa dezha gots'ò hadi. "Jie  
t'ò t'à si goinà."

ʔedj nats'ize ts'iwò si  
hats'èt'i, ʔedj nats'it'la ts'iwò  
ekò nats'èt'la. Haaniko,  
danahxèsja si nezi saakw'ò. Jie

nezile si wahʔàle. Jie nezile  
ʔaʔadè, naxighò yiajih ha nè,  
eyits'ò naxizha gigho si yiajih  
ha. Eyit'à, jie nezi zò ʔaʔa ha  
nè, eyits'ò toh ʔagot'i dè, m'òht'a  
ʔaht'ile.

Nets'ikw'ò wezha haghdi.  
Eyit'ahò wagots'ò git'à dàdì ilè  
si detà yati k'egedi.

Haaniko, itè dzè gochi jie

nezile wehʔà niwò. Kw'a yi jie  
nezile si yihbeh, eyits'ò yiʔa.  
Tchapewi gots'ò ich'e.

Dani ghasi seyati naàzhi nò,  
git'à hagodi. Dekò gots'ò  
hagodèzhi eyits'ò dagihʔa ha t  
whacho dia k'e nagede ʔagòilà.

Eyit'à hò di dzè goghò yiajih  
gòt'i cho jie nezile giʔa ts'iwò

## Communications and the Dene/Metis Claim continued



Land claims discussions were prominent during the Hay River Assembly last summer. From left are regional negotiator Jim Villeneuve, Dene Nation president Bill Erasmus, and George Blondin.  
*Native Press photo.*

prepared. Before it can be ratified, this Agreement must be clearly understood by our own people, both in terms of its impact upon their lives and of their future place within a post-settlement environment. It must also be understood by the non-beneficiary population, many of whom are threatened by the possible impacts of the Settlement and must still be convinced of its benefits.

The closer the Dene/Metis come to our Final Settlement, the harder we will be working to inform people about its contents and potential impacts. One way to do this will be through further public forum discussions, similar to those which were recently held in Hay River and in Yellowknife. These forums provide opportunities for the public, along with representatives from relevant groups and associations, to voice their concerns and to exchange information with Dene/Metis, federal, and GNWT claims negotiators. Along with the two governments, the

Dene/Metis will also make available to the public information kits explaining our perspective on the Final Settlement.

To clarify the Settlement with the beneficiaries, we will be employing a whole range of media, from radio, TV, and newspaper articles, to information packages, to slide shows and community and regional workshops. Interpretation will play an invaluable role in this process of explanation, discussion and reciprocal education. Although their services may sometimes be necessary at public meetings, interpreters are primarily required for meetings involving our own people. Many beneficiaries live in small, isolated communities, where traditional aboriginal languages are widely practised, and the language and contents of claims-related documents are often foreign to their everyday experience. Before they can fully understand the Dene/Metis Claims Settlement, complicated legal terms and concepts must be converted into terms which make sense within the context of their own lives. The language of the claim is filled with exotic notions, like "fee simple title", "sub-surface resources", and "jurisdiction", and translating them into aboriginal languages is a sensitive and demanding task. Similar interpretive skills and sensitivity are re-

quired to translate Dene/Metis concerns into concepts like "aboriginal title" or "control into language that can be understood by lawyers and government negotiators.

A large part of the translation needs of the Dene/Metis is currently being met by the GNWT Language Bureau. These interpreters provide translation services for a wide variety of our meetings — including strategy sessions, Dene Chiefs' and Metis Presidents' meetings, Joint Leadership meetings, and Annual Assemblies. Usually, at least two interpreters attend the larger meetings and alternate in translating the proceedings. Dogrib, Chipewyan, and Slavey are the traditional Dene languages most frequently employed in these meetings, and the elders rely upon translation assistance in these languages more than anyone else. The need for this assistance particularly among our elders, can be expected to increase in the upcoming months, and the Dene/Metis are very grateful to the Language Bureau for its services.



## Dene Yati

Published by:  
The Dene Language Terminology Committee  
Language Bureau  
Department of Culture and Communications  
P.O. Box 1320  
Yellowknife N.W.T. X1A 2L9

Publishing Data:  
There will be four issues of Dene Yati per year: June, September, December, March; and an annual booklet in June listing the terminology published in the four issues.

ISSN 0830-9167



## Improving Dene Literacy: The Dene Standardization Project

The Dene Standardization Project is a 10 year project to make the writing systems used by Dene speakers more uniform. This project began in 1987 and standard writing systems have now been developed in all five Dene languages. When these standard writing systems are adopted, this will mean that all people speaking the same Dene language will use the same rules for writing, although some individual words will be spelled differently due to different pronunciations in different communities.

These new standard writing systems, or orthographies, will make it much easier for people to learn to read and write in the Dene languages. Another benefit of the new orthographies is that because fewer Dene language versions of books will need to be printed, more publications in each language can be produced and more people will be able to read and share reading materials among the communities.

The project began as a joint undertaking between the territorial Departments of Culture and Communication and Education. Working committees in each of the five Dene languages were set up. Elders, language specialists, interpreters, and linguists made up the five committees. Along with the language work done by these people, a Planning Committee was set up in order to assess and make decisions on the community discussions on standardizing writing systems. Public meetings to discuss and make suggestions were held in all the Dene communities in 1987 and 1988. Reports were made from these community meetings and by the end of 1988, a lot of the recommendations for standardization had been accepted.

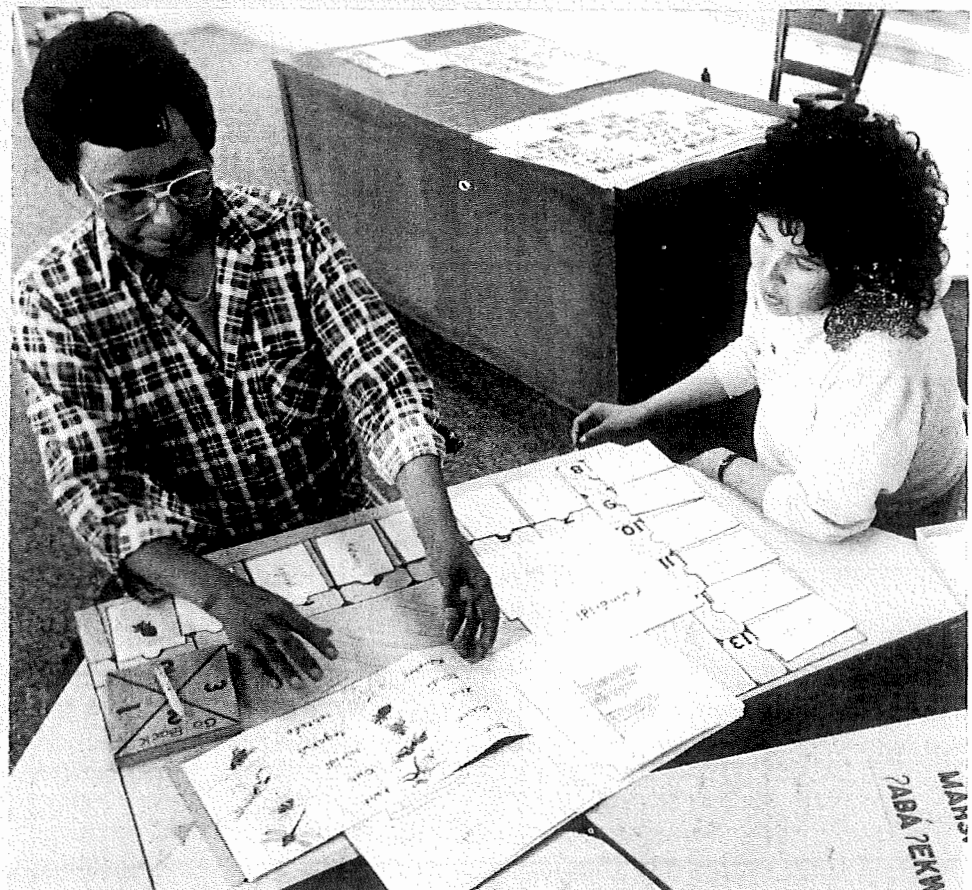
In 1989 a standing committee, the Dene Languages Committee, was created to implement these language recommendations. This new committee replaced the

Working and Planning Committees. This permanent body will work to review and resolve language standardization problems as they occur.

The overall project to standardize Dene orthographies has been divided into a number of stages. The first stage consisted of reviewing the existing Dene writing systems and proposing common standards. The next step was to ask community and interest groups for their suggestions on the final recommendations. These two stages have now been completed and the next step is to have the final writing systems

ratified by the Legislative Assembly as the official Dene orthographies. When this official approval is given, the new writing systems must then be put into general use. Over a five-year period, the standard orthographies will be introduced to the public, literary training will be conducted, and teaching and reference material will be developed and published.

Ten years after these writing systems have been implemented, the final project stage will consist of a review of the standard orthographies to examine their overall



*The Dene Standardization Project required many hours of work by people from all over the Western Arctic.*

		CHIPEWYAN	DOGRIB	GWICH'IN	NORTH SLAVEY	SOUTH SLAVEY
1.	Arrow	k'á sharp edge	k'í arrow	k'í arrow	k'í arrow	k'í arrow
2.	Awl	tthál awl	echi something pointed	tthah awl	ʔeshú awl	echí awl
3.	Ball	dzóle ball	gohzhi ball	nèhkak ball	ʔeyáhdí ball	ezhááhdih ball
4.	Birch pail	k'ítíl birch pail	k'ítò birch pail	k'ii ch'ík birchbark container	k'í tene birch pail	k'í tené birch basket
5.	Canoe	ts'íʔaze small boat	elá canoe	tr'ih canoe	ʔeláya small boat	eláa small boat
6.	Cabin	ye cabin	kò house	dachan zheh log cabin	deshí kò log house	dechí kòé log house
7.	Dam	tsáʔél, ʔél beaver dam	ʔé dam	tsee'nanii'ol beaver dam	sá ʔélé beaver dam	tsá ʔél beaver dam
8.	Door	tídá go out of	enítò something that is shut	gehiniivya door	godáʔenitò with which the opening is closed	godáítò door
9.	Eagle	det'ancho big goose	det'òcho big duck	ezhin golden eagle	wageho eagle	ehnda eagle
10.	Eggs	ʔeghéze eggs	eyé egg	aghoo' eggs	ʔeghá egg	eyéhtth'èè eggs
11.	Flood	hílbén flood	ndè teéwi flood over land	natanúu'aai a flood	tu dédét'l'i rising water	dagodemíh flood
12.	Fire	kún fire	kò fire	kwán' fire	kò fire	kò fire
13.	Gun	ʔílk'ídhe it shoots	kwik'l gun	diik'ee gun	fák'u gun	tthik'ih gun
14.	Grass	t'l'ogh grass	t'l'o grass	t'l'oo grass	t'l'oh grass	t'l'o grass
15.	Hare	gah cho rabbit, big	gah cho big rabbit	geh choo big rabbit	gah hare	gahcho big rabbit
16.	Hook	jéth hook	ji hook	Łah fishhook	dahʔai hook	jih fish hook
17.	Island	nu island	ndia small land	njuu island	du island	ndu island
18.	Ice	tén ice	gòli ice	Łuu ice	tè ice	tè ice
19.	Jam	jicháze berries, cooked	jeècha boiled berries	jak tloo berry preserves	jiyèsha boiled berries	jié thechá boiled berries
20.	Jackpine	gani jackpine	gò jackpine	ts'yuhtsii' jackpine	nowih jack pine	gòh jack pine

		CHIPEWYAN	DOGRIB	GWICH'IN	NORTH SLAVEY	SOUTH SLAVEY
21.	Knife	bēs knife	mbeh knife	srii knife	bə knife	mbeh knife
22.	Kindling	dechēn ghádhe wood shavings	tsogwia small kindling	lūh dzhik kindling wood	shīht' ♦ kindling	dechixá wood shavings
23.	leaf	t'āchay t'āne flower leaf	it'ō leaf	at'an' leave	ʔit'ō leaf	it'ō leaf
24.	Lichen	tthetsi rock scrapings	kwetsi lichen	oodeezhyu' lichen	ʔaju lichen	oju lichen
25.	Moose	denʔye moose	dendi moose	dinjik moose	ʔits'é moose	golō moose
26.	Meat	bér meat	mbo meat	nili meat	ʔye meat	etthé meat
27.	Net	tābī nets for water	mī net	chihvyāh net	mī net	mīh net
28.	Night	tēdhe night	to night	too night	tewe night	tedhe night
29.	Owl	mūldzaghe owl	moghwi owl	vi'ildzee great horned owl	báhdzi owl	mehddhi owl
30.	pants	tī'āvi pants	tī'āve jacket to cover bottom	ehī' one's pants	tī'āʔe buttocks garment	tī'āʔee pants
31.	Plane	dzéret'áy that which flies	nīhtī'ék'ēta flying paper	īitsii nádānaadhał flying machine	ʔelák'eret'ai flying boat	elá k'et'a flying boat
32.	Quill	ch'ogh quill	ch'o quill	ts'it ch'oo' porcupine quills	ch'oh quill	ch'oh quill
33.	Raft	dechēn xēth wood (for freight)	xīne raft	khoo' raft	xen' raft	xeni raft
34.	Rapids	ttheba by rocks	ch'aādli rapid	chuu niint'aii strong waters	fabesha rapid	tthetah nī lī flowing among rocks
35.	Snow	yadhe snow	zhah snow	zhoh snow	yah snow	zhah snow
36.	Stove	ts'ók'āne fire in iron	satsō black sun	īitsii stove	sasōné stove	satsō stove
37.	Tent	tī'ō bále tent	nība tent	zheh gwidhōh tent	nōbale tent	bimbáa tent
38.	Violin	tī'oghetī violin	tī'ik'ētī strings to sweep	īitsii edlii instrument that sings	tī'uk'edatī stroking on the strings	tūh k'etīh violin
39.	Water	tu water	tī water	chuu water	tu water	tu water
40.	yellow	dēlthogh yellow	dekwo yellow	dhatsoo yellow	defo yellow	detthoye yellow

## Dene Sulı K'iz ʔeretł'is

RITA FABIEN-BERC

1987 teth yati zaé k'e, dēneba táati dēné heslı́ xa hunılthēr. Seyáati k'óresha xulı́ bet'á ʔerestł'is k'óresha hí le. Dēneba táati dēné heslı́ hurésʔı́ t'á, seyati t'á ʔerestł'is huresdēni xaxaı́lu, sı́ laé xa bedı́nástı́ t'á.

Dēne sulı́ t'á hurétł'is xadé, yati k'óreja-u tth'i ʔerıhtł'is tth'i k'óreja xaxa. Tthebacha ʔerıhtł'is kué sezi níʔa, dēne sulı́ k'iz erestł'is húsēntēn xa. Náa ts'ēn dēné yatié t'á hurétł'is dēne huneltēn ʔat'e, tatthe bunıdhir-u, tth'i ʔeyi tı́ághe dé tth'i ʔeyıʔááze dēne huneltēn. Łets'élts'ún dzın zaé k'e dé, tatthe dēne huneltēn hunısthir xa, díghe dzareta xa. ʔeyi názt'e dé, yunedhe

ʔeyi ʔáaz husēntēn xa tth'i díghe dzaeta ʔeyēr ʔeretł'is kué nánasdhēr xa.

T'á lası́ beyati t'á ʔeretł'is hurélʔı́ dé, ʔeyēr bezı́ níʔa dúwéle. T'á dēneba táati helı́ sı́ t'átthe náłtsı́ xulı́, xaxa dé t'á lası́ híłchu ʔat'e.

Náa ts'ēn seyati t'á ʔerestł'is huresdēn ʔat'e. That'in yati ts'ı́ dēne yati ts'ēn ʔerestł'is-u tth'i tapes hurılth'th'á-u dēne yati ts'ı́ that'in yati ts'ēn ʔerestł'is. Aı́ husēntēn t'á, t'á dēneba táati dēne setthe ts'ı́ ghálana nísi t'a k'e ʔeghálasna sı́ harelyu yenełı́ ʔat'e.

Kú dı́ tth'i, dēne sulı́ harelyu ʔelk'is dáretł'is xa yati xalı́. ʔelk'écha

háyʔı́la ts'ı́ dáıdlı́ dexúli ʔel'kıs herıtl'is xa ʔats'edi ʔat'e. Harelyu ʔelk'is dáyáıltilé dı́ut'e-u, nuni t'at'ı́ yáıltsı́ sı́ gháre ʔerıf'is xalu. ʔa nuwe nēné k'éyaghe harelyu t'á dēne yati k'éch'a sı́ tth'i hubexa xát'e lu.

Seyati t'á zerestł'is huresdēn gháne, dēneba ʔetáasti ghá thıda ʔat'e. ʔeya kué-u, dēnegha náati kué u, háyʔı́la ʔası́ xa ʔnáati dé-u, harelyu ʔası́ k'éch'a xa dēneba ʔetáasti ʔetáasti ʔat'e.

Nók'e húrenı́ le xúli, seyati t'á ʔerestł'is huresdēn begha sinie. K'éváne husēntēn-u ghálasnaé dé, dēneba táati dēne xa ʔerıhtł'is sets'ı́ xalu.

## Improving Dene Literacy continued



*A young Fort McPherson student learns to write.*

effectiveness and any necessary revisions will then be made.

Those interested in finding out more about the Dene Standardization Project may contact the following members of the Dene Languages Committee, or the Language Bureau's Athapaskan Linguist.

### Athapaskan Linguist

Mary Pepper or Ron Cleary  
Language Bureau, Department of Culture and Communications, Box 1320  
Yellowknife, NWT X1A 2L9  
Phone: (403) 920-8671  
Fax: (403) 873-0107

### Gwich'in

William Firth  
Gwich'in Language and Cultural Project  
Chief Julius School  
Fort McPherson, NWT X0E 0J0

### Dogrib

Lucy Lafferty  
Chief Jimmy Bruno School  
Rae/Edzo, NWT X0E 0Y0

### South Slavey

Andy Norwegian  
Department of Education, GNWT  
Fort Simpson, NWT X0E 0N0

### North Slavey

Sarah Doctor  
Chief Albert Wright School  
Fort Norman, NWT X0E 0K0

### Chipewyan

Elizabeth Biscaye  
Language Bureau, Department of Culture and Communications, Box 1320, GNWT  
Yellowknife, NWT X1A 2L9

Copies of the recommendations for standardizing the five Dene languages may be obtained from the Language Bureau.

## Dene Yati

Published by:  
Language Bureau  
Department of Culture and Communications  
P.O. Box 1320  
Yellowknife, N.W.T. X1A 2L9

### Publishing Data:

There will be four issues of *Dene Yati* per year: June, September, December, and March; and an annual booklet in June listing the terminology published in the four issues.

ISSN 0830-9167

## The Pollution Threat

From PCBs to pulp mill effluent, pollutants threaten the health of the environment and the way of life throughout Denendeh.

Contaminants have been found in the air, in water, in plants, in fish and animals and have even shown up in human breast milk. There are many different types and sources of these contaminants.

Most of the worst forms of pollution in the arctic are not produced or brought here purposefully, rather, they are carried here via the atmosphere, ocean currents, and river systems. They are produced from industrial and agricultural activities primarily in the U.S.A., Soviet Union, Europe and northern Asia. These substances contaminate snow, ice, air, and water and can concentrate in the food chain as they are absorbed by arctic fish, marine mammals, birds, and animals.

All the many contaminants may be grouped into man-made chemicals, acids, metals and radiation. The following is a brief description of these main categories of pollution, their sources, and the harm they cause.

### Man-made chemicals

These chemicals were made for specific applications, rather than produced as an industrial by-product. Many of these chemicals were widely used before the extent of their toxicity was known.

Man-made chemicals are produced by various industries in the south and include PCBs, insecticides such as toxaphene and chlordane, and pesticides. The pesticides DDT and DDE have been found in marine mammals such as seals and whales. Toxaphene has been detected in fish in the Mackenzie River and in arctic char.

PCBs are a man-made chemical that were first developed for use as a cooling agent in electrical equipment 60 years ago. Most PCBs are transported here from other coun-

tries through the atmospheric system. Some studies have linked PCB exposure with an increased level of cancer.

Recently, there has been a proposal that additional pulp mills be built in northern Alberta. Pulp mills can produce dioxin, a cancer-causing agent. Many northern residents are concerned that toxic discharge from these mills would flow downstream

into the northern water system and pollute fish and other wildlife.

### Acids

Much of the metal and acid contamination found in the arctic is believed to come from Europe and Asia. Acid contaminants include acid rain and acid deposition which come

## Ndèh Nezi K'èts'edi

by Francis Blackduck

T'ákwe wèwhaido 1905 èk'iiye t'à eghàlàgida si èyi dzè k'e si di ndènek'e kwet'ì gòh lani nèle, daàwhidi hòt'e. T'à wèwhaido dek'è eghàlàgida si nagezè ts'ò èdzo k'ègele; dechi èdzo hani t'à àgeat'ì. Èyi dzè kn'eèsì nde goik'ò hòt'e lè



Joe Migwi of Rae

daàwhidi hòt'e. Nde goik'ò leilè. Èyi t'áaghò t'a sòmha nazhà; 1921 èk'iiye t'à sòmha nazha ghat'à done ìlaet'e èyi dzò haniwò dziwò ghàgàk'ò t'at'a gook'ò èyi zhò hanahowò. Èko èyi gots'ò di dzè k'eèsì t'à gone si lo ts'ùwo di hòt'e. Kwet'ì gòne k'èwàja, kwe xageèta, èyiets'ò sòmha gogià. Xàgeèt'ì naèdilih t'à kwe k'alàgedèe, t'à t'asi hazhò ts'ìgèdè aja hòt'e. Tich'adi ti zò t'àiwèda di nèk'e si, liwe hani èyiets'ò èkwò, dehdi, t'alàsi dzò, tsà hani done yet'awida si hazhò naèdilih t'à t'asi hazhò dèhole àgoja di dzèk'e. T'ákwe dani whaido naide ìle si di dzè k'è hagòt'e nèle, t'à èyi wèghò nànts'ede hòt'e. ìda holì k'achì gone k'è haodlò t'asi ts'ìe gots'ò gighalaèda ledè nezi haùlè. Done dàhgek'e lét'ì tich'adi èkwò hani giigo sít'à hani sít'à gik'a laide hòt'e.

Di dzè ghò ìà kwe k'alàgedèe, jò naèdilih t'à t'asi ghaègiwò, t'asi hazhò ts'ìgèdè hòt'e. T'aye èdì ti ts'ò niwale sít'ò gone ts'ò sít' hazhò den yànià hòt'e. Di holà ye kwet'ìwà ts'èdi dò k'èdè; èyi deh niwà di naèdilih t'à kwe k'alàgède

continued on back cover...

		CHIPEWYAN	DOGRIB	GWICH'IN	NORTH SLAVEY	SOUTH SLAVEY
1.	Environment	nuwe náre ʔasi everything in the surrounding area	ndè k'e asi xazhò whela everything that is on the land	inihlik gwa'an tthak around us, everything	dene wina t'ahsi ʔareyòné around us, everything	nee k'eh t'ahsi azhòh everything on the land
2.	environmental impact review	nuwe náre ʔasi t'a t'anaadhèr k'áuneta a study to see what happens because of development around us	ndè dáda wègho náyaeti Land, review, meeting about	inihlik gwa'an ijich'ii tthak hàh gupk'ágintii around us, a study to find out how things are	dene wina t'ahsi hé dàgòht'e gok'eakerehta around us, a study to find out how things are	nee gohthè agot'ì èghòʔegeda relooking at impact against the land
3.	pollution	nuwe náre ʔasi tsélde environment is contaminated	naidih wet'á ts'ihode Chemical, dangerous, by, destruction	inihlik gwa'an tthak iuzuu dhidlit around us, things are contaminated	dene wina t'ahsi siwi around us, things are contaminated	nee, nihts'ih, tu tsúhtlu that which destroys land, wind, water
4.	contaminant	ní-u, tu-u, harelyu nuwe náre nádisline beyeredhi bad medicine mixed with land, water and air around us	naidih chemical, dangerous	nan, chuu ts'at ahtr'aii zhit agoondaii iuzuu goonlii in land, water and wind, there are poisons	neh, tu, hé nihts'i ta ráidi lñi poison, in land, water, and wind	náidii lini, tu, nee, nihts'ih tsúhtu evil substance that destroys water, land, wind
5.	concentration	t'anélt'e nádisline ʔasi yé ts'éli amount of bad medicine it contains	naidih leta whetl'i chemical, dangerous, mixed together	ijich'ii zhit t'agwáhtshii agoondaii goonlii how much poison is in something	ráidi lñi dàréht'e t'ahsi ta ʔahet'e how much poison is in something	náidii lini, detò nmitl'i thick amount of poison
6.	persists	ʔasi tsélde t'ághè ttha ts'én xa't'e remains long after it has been ruined, (polluted)	naidih wha gots'ò whetl'i the pollution stays for a long time	jidii vah ijich'ii iuzuu dhidlit niin- zhuk izhik t'vinchuh with what things get contaminant, it stays a long time	yeri bet'a t'ahsi shíeewi niwa ʔahet'e with what things get contaminated, stays a long time	náidii lini, thah nee ts'élèh poisons, long lasting on the land
7.	toxicity level	t'anélt'e t'a nádisline nélé at what point it becomes poisonous	naidih edahnait's'o chemical, dangerous, strength of	ijich'ii vizhit agoondaii iuzuu t'agwáhtshii nilii the amount of poison in something	ráidi lñi dàréht'e gots'è yúli the amount of poison in something	náidii lini dámoódenéhji level of danger from poisons
8.	PCB	nádisline becháunejèr ʔetádel dangerous chemicals (mixed)	naidih whets'ahojide chemical, very harmful	lyaa agoondaii iuzuu nihtanihnjaa dangerous poison mixed	ráidi lñi bech'oreeji ʔehta weetl'i dangerous poison mixed	náidii méoneji, ek'a tah ededihth'èh dangerous medicine that sticks to fat
9.	pesticide	nádisline bet'a gu-u, ʔech'éráze lade poison that kills insects or small animals	Kw'i naidi mosquito poison	ch'ii agoondaii iuzuu mosquito poison	w'i ráidi lñi mosquito poison	tth'ih, tehtsa náidii hmi mosquito, bug poison
10.	air borne pollutants	ʔasi tsélde dzéreltsi it blows around and pollutes the air	naidih k'ewhehts'i chemical, dangerous, being blown	vah egwíjich'uu iuzuu dhidit, ahtr'aii nilii with it things are contaminated, it's blown around	t'ahsi bet'a siwi bek'ínarehts'i with it things are contaminated, it's blown around	T'ahsi nee tsúhtthi xéh k'ets'ih /blowing with that which destroys the land
11.	ecosystem	nuwe náre ʔasi dáana t'arát'e the way living things relate to environment	edaani asi azhò elexè xè dehshe how everything grows together	jidii tthak gwandaii guuváh t'agoonch'uu how things are with all living things	gòdi ʔareyòné hé dàgòht'e how things are with all living things	Ndeh k'eh t'ahsi azhòh gondih ghaade agot'i going by all living things
12.	food chain	t'ècháy ts'ápane ʔech'éráze-u, te chqdiye-u, k'evòne ʔelèdel/from plants to smaller animals to larger animals, all are affected by what other eats	naidih t'ò taat'ì, tich'adi yede, dòne tich'gdi yede t'a eyagehile poison gets into grass animals eats grass and people eat animals and they get sick	jidii a'ah tthak iuzuu dhidlit aii gwik'ìghè' diizhin gwíndii because what is eaten is contaminated, it enters the body	yeri ghò shéts'eeyee ta ráidi lñi gòhli ts'iròné denelè ta ʔat'l because what is eaten is contaminated, the poisons enter the body	elendah moshets'etth ihlèh t'ah agot'ì the way things become food for other things
13.	extinction	te ch'ádiye hùlìe ʔat'ì there are no longer any left of certain animals	tich'adi k'èch'aot'ì lò wedè hòhlè one kind of animal disappears forever	nin ihlak nihkhah gukwaa one kind of animal, altogether disappears	gòdi lát'e k'ádeva lahot'e dubodile one kind of animal, altogether disappears	gòlò hé kádava lah hule at'ih an animal species become none forever
14.	mercury	tsamba tú liquid like in coins	naidih mercury	ak'oh vaa ahgwindindsii vizhit iitsii agoondaii iuzuu niinlái in thermometers, the poisonous metal that flows	sasóné ráidi lñi kíhé ʔéleghu ch'irè keehsi poisonous metal with which thermometers are made	Saamba dek'ale tú white metal water
15.	acids	nádisline ʔasi gharèk'á bad medicine that can burn through things	naidih asi yieʔa poison that eats through anything	agoondaii iuzuu ijich'ii vinjit ahk'an poison which burns through things	ráidi lñi t'ahsi ghadèhts'e poison which burns through things	t'ahsi satsò oshèth something that eats metal
16.	acid rain	chà yé nádisline rain with bad medicine	naidih chò yi gohñ poison in the rain	tshin zhit agoondaii iuzuu poisonous rain	shòh ta ráidi lñi poisons in rain	ch'oh ch'ilè evil rain
17.	greenhouse effect	tles nilts'i lát'e ní ts'én had- hèle hutun gases hold heat to the earth	yiata tle t'a èdiagòdade atmosphere, gas in, because of, warmer climate	ahtr'aii k'it chuu nadazhak aii k'ìghe' nankat niindhaa ahtsii gases like wind from which the earth is heating up	le nihts'i heni ʔahet'e gharé deri néne gorawi gases like wind from which the earth is heating up	ndèh níidhi warming of the world
18.	arctic haze	ʔasi tsélde ʔedza nének'e dzeredhi it pollutes the air and stays around the cold land (arctic)	naidih edza nek'e nihts'i yi daidi the pollution remains in the arctic air	jidii vaa iuzuu dhidlit, zhig- weedi' niinzhuk nilii with what contaminates, stays a long time in the north	t'ahsi béhé siwi, ʔelunéné niwa ʔahet'e with what contaminates, stays a long time in the north	gòhdli ndèh k'eh nihts'ih ch'ilè dahthets'ih bad air situated over the cold land
19.	ozone layer	tìlès nilts'i lát'e sa nághe ts'ì ʔasi bechaunejèr nìt'ì si hìchhu gas that absorbs dangerous rays from the sun	tle nihts'i laani sàde kò wets'ahòjì the gas wind like heat is dangerous	ahtr'aii k'it chuu nadazhak väh aadri t'vää iuzuu nilii gases like wind with which the suns rays are dangerous	le nihts'i heni ʔahet'e béhé sadée kpnè ch'oreeji gases like wind with which the sun's rays are dangerous	sadeh lini menindáhdèdì bad sun rays shines through it
20.	pulp mill	tsez nádisline t'a het'èdh-u ʔerhlt'is ʔale wood cooked with chemicals to make paper	naidih geht'e t'a nhtl'è gehts'ì they make paper from cooking chemicals	Luhchil nihtat t'ahch'uu ts'at edineht'feh gahtsih woodchips cooked to make paper	deshi ʔa radi he kiyeesh- shee gu kíhé ʔedhtl'è keehsi wood bits cooked with chemicals to make paper	dechiddhu t'ah edihl'èh ohlèh dahk'è place where paper is made from sawdust

		CHIPEWYAN	DOGRIB	GWICH'IN	NORTH SLAVEY	SOUTH SLAVEY
21.	dioxin	náidislíne bet'á gu dáda dēne ts'ele bad medicine that causes cancer	T'ēst'ō ts'ō naidilī t'á asilī ehshe lōde oil, poison from, that destroys plants	vik'iighe' khagweedizhaa nahshih it causes cancer	ráidi līnī bet'á 'éyái cancer rahudi poison which causes cancer	náidū méoneji, mets'eh'ōh tadah agoh'ōh dangerous medicine, causes cancer
22.	chlorine/bleach	bet'á 'vasi delgai 'álabi it is used to whiten things	lehti lime, water	vah iijich'ii daagaii tr'ahtsih with it, things turn white	bet'á t'áhsī dek'alé 'at'í with it things turn white	gotth'é, dechi dek'alé ah'ōh it whitens clothes or wood
23.	toxic discharge/effluent	náidislíne 'ádil poisonous liquid being dumped	tiji haet'ō water, bad, out, flow	agoondāii lizuu uu'an nāt'r'iijīnjah poison is discharged	ráidi līnī lakedéht'l'e poisons which they dump	t'áhsū hū tu xéh kats'edéht'l'éh harmful things dumped out with water
24.	holding tank	be'yé tu lat'í bech'aunejēr sī k'áani dangerous liquid is kept in this	T'ō wezhī naidilī k'ēhodi tank, inside which, poison, is kept	vizhit agoondāii lizuu katr'iijīnjah poison is kept in it	bet'á ráidi bech'oreeji tu hīlī hek'égodi inside water-like dangerous poisons are kept	t'áhsū hū mek'ēh thet'l'i container for pouring harmful liquid
25.	mining	nī ts'í tthe hī lchu minerals (ore) taken from ground	sōmba kwè ichi money, rock, is extracted	nanh gwits'at chíi tr'uunjih from the land, rocks are taken	neh ts'ē sasóné hīka fee kíshshu taking rock from the ground for metal	ndéh ts'ēh sats'ō, tthe déti ghálaeda metal, expensive rocks mined
26.	ore	tthe beghálada dé bet'óre'á mineral which can be made into valuable material	sōmba kwè money, rock	chii vits'at iitsii daat'oo tr'uunjih from the rock, valuable metal taken	fee ts'ē sasóné het'óde'á kíshshu rock from which valuable metal are taken	tthe ts'ēh sats'ō ats'eh'ō metal begotten from rock
27.	mine tailings	tthe ghálahdā ts'í 'vasi ch'él 'áldél solid waste left from working on ore	kwe wet'á'ale k'ēhodi rock, useless, is left	chii gwits'at iitsii tr'uunjih t'ee gehlee tr'lih/once metal is taken from rock, rock is discarded	fee ta sasóné kíshshu yit'l'a kífée 'ōnédeehdee/the rocks are thrown away after the metals have been taken out	tthe ghálaeda ts'ēh áhsū ch'ē kadédeh waste thrown out after working for rocks
28.	tailing ponds	tthe ghálahdā ts'í 'vasi ch'él k'áani where waste from working on ore is stored	Tia zhi kwe wet'á'ale k'ēhodi Pond, in, rock, waste, is kept	chii vah gō'áh t'ee chuu lizuu khebát katr'ánahth once work is done with the stone, water is stored	kíhē fee ghálakeyeda yit'l'a t'áhsī ch'élé tu lani hek'égodi/once they work on the rocks the waste liquid is stored somewhere	tthe ts'ēh tu ch'íle kéodih k'ē keeping place of waste water from rocks
29.	arsenic	náidislín nedhe very poisonous (bad medicine)	naidilī wets'áhojī chemical, dangerous	h'í hāh agoondāii lizuu nilih it is very poisonous	ráidi līnī déwé very poisonous substance	tthe kázhe ghálaeda gha náidilī hni natse potent poison used for metal extraction
30.	oil	tles dōghe thick greasy liquid	tlet'ō gas, thick	khaii oil	le dezēne oil, black	ndéh gotleh oil from the land
31.	gas	tles níltsi lāt'e bet'á hunédhél like air, used for heating purposes	tte gas	chuu dak'aa' gas	le nihts'í hénj 'ahet'e bet'á t'áhsī riwi gas like wind used for heating things	nihtsilh tleh wind gas
32.	low-level flights	dzéret'áy nī ts'én nīdháale dzéret'áy planes flying close to the ground	Nde ts'ō níwhalea nít'ek'et'a naet'a Land, to, close, planes, flying	nan ekhee nahadilak flying close to the ground	lets'ego goyú danidu k'ínaret'ai war equipment that flies low	ndéh údzih k'ée k'et'ah flying like hugging the land
33.	decibels	'vasi t'árit'l'eth hūldzay to measure noise levels	dahot'ō 'ágodi k'eidzā how loud, is, noise, measured	gwitadahchik nagwehdichii measure noise	dá t'áhsī díré gokíhdza how they measure noise	dádéht'íe náodeth'ē údzah measuring noise intensity
34.	cruise missile	dzéret'áy k'íchosline dzérelī aircraft that carries a bomb	kwicho k'et'á bomb flying	Aghan eenjit nahdilak war equipment that flies	lets'ego goyú k'ínaret'ai war equipment that flies	Tthichoh ndedhé k'evah t'áh k'et'ah flying carrier of hugh shell
35.	bomber	dzéret'áy k'íchosline dzérelī-u tth'í náiyeldél dúwéle big airplanes that carry bombs and can drop them	nít'ek'et'a cho kwicho k'ele aircraft, large, bombs, carrying	iitsii nahadilak zhít dik'ee aadoo nahahchik a plane that carries bombs	lets'ego gōvelák'eret'ái kíkē 'edik'ei kehla war plane that carries bomb	tthichoh nádehdéh elák'et'a plane that drops shells
36.	nuclear energy	hadhēle heltsi-u tth'í 'velk'énik'eth dúwéle reaction that makes heat and can explode	naidilī ek'ēè dē wet'áho'á chemical, when exploded, is useful	nīdhaa gōo aadoo ahtsīi it creates heat and also explodes	gōwéle heehsī hé 'edéhk'e gha w'íla dúle/can create heat and explode as well	tthe netthihle ts'ēh k'ō ínhéh becomes fire (heat) from ever burning rock
37.	uranium	tthe thá dek'an ts'í hunédhél xa 'vasi t'aat'í rock that burns a long time, used for heat	kwe naidilī wet'áho'á ore, chemical, useful	iitsii khe' kwan' dí'ih metal that has its own fire	sasóné xaré bekóné gōhli bet'á t'áhsī riwi metal that has its own fire used for heating	tthe k'ō netthihle everlasting rock fire
38.	uranium ore	tthe thá dek'an hni bet's'í 'alé rock that burns a long time, is made from this	naidilī kwè chemical, ore, (rock)	chii vizhit uranium dha'áh rocks with uranium in it	fee kits'ē sasóné xaré bekóné gōhli kíshshu rocks from which metal that has its own fire is taken	tthe k'ō tthe rock fire rock
39.	radiation/radioactive	dēnezirihl'is lāt'í, gu dada nēte-u tth'í sekui chá theda xa bech'aunejēr/it is like x-rays and can cause cancer or birth defects	naidilī! gozhi*fa poisonous rays	iitsii vaogoonuu vah x-ray tr'uunjih dangerous metal, with it, x-rays are taken	sasóné bekóné kíhē dene wile gōvedíht'l'e kíshshu bech'oreeji/dangerous metal with its fire, x-rays are made	Gotthé nindhá deht'í méoneji it sees through flesh, it's dangerous
40.	radioactive cesium	k'íchosline 'velk'énik'eth t'á t'áchay-u, 'vehchér-u	naidilī! gozhi*[a k'egw'ō /poisonous rays, floating	aadoo k'íighe' gwanahshii gōo nín lizuu dhidit from an explosion, plants and animals are contaminated	'edik'e ts'í'ōné 'it'ō t'ich'adée s'wíwí/from explosion, plants and wildlife are contaminated	edúk'eh cho ts'ēh náidilī hū t'ich'áhdni ts'ihthi comes from explosion, ruins wildlife

## Ndèh Nezi K'èts'edi *continued*

nàlâgetlo si deh k'è wenilî hõt'e. Deh k'è ts'ò at'î dè deye Behchoko ghai wèlî ilè sòni. Naèdilîh nàts'ò t'àngaet'î ne t'âli di xo k'eagèdi hazhò wemo gòra ts'ò nàk'e chî ghaiwà gots'ò dọ àsi xaniwò halè gèdi, naèdek'èzhò èyi naèdilîh nàts'ò ts'îwò hani yati nigeîwò hõt'e.

Haniko èyi done si lawet'sò lè si tsàwo zò t'à wèdah ilè hõt'e. Tsàwo zò t'à geèdà ilè si di dzè èyi hagogèdi t'à èyizho t'à done, èyizhò lexò ye sòmba K'e yagòla si tsàwo nek'e Sòmba K'e yagòla zò naèdilîh sigilà lè nagède si di dzè k'è tich'adi lò wet'à èyaelî aja si done si àt'î hõt'e dighaèwà. Èyit'a gighò nànts'edè aja jòts'ò ida dagok'e leèt'î gonek'e hani eghàeda halè ts'èdi t'à yati ts'ets'î xò ndets'ò kaowo gokwòlè

hõt'e. Jòts'ò ida k'achî hani naòwo k'âlâgede le dè nezi xaîle. T'à ida dagok'e zhõt'a hani eghàlâeda hanè; gonek'è kwàtia si yàgòlî, kòt'a k'aode si, kwàtide si hazhò yàgòlî hõt'e. Èyi hani si daek'è t'à nènèk'è eghàlâda ha dànèwò dọ ògedi dè nezi xaîle. Inè si dagoàk'e while gòne xaicho ts'îwo si gogha nezi ts'èdi hadi.

Kwet'î mòdah ndè hani èyiets'ò kwe naèdilîh t'à gik'alâde t'ànghò dè èk'î hani sòmba k'è gòwò si gits'ò naède. Èyit'a èki sòmba zò gonek'è git'a nezi èdàh haaget'î nè. Nàhxî dọ ts'îlî si gots'ò tich'adi tsigedeh hò gigha t'asanilè. Èyi si gogha naowò nezi nelè; ida ts'ò k'achî hani gonek'e dagok'e leit'î eghàlâeda le dè nezi ha. Dòne hazhò

wek'etlâts'ò dọ haniwò hõt'e.

Gone si hani ts'igede wek'è si ek'èt'a gots'agèdii nelè sòmba t'à. Dedî sòmba t'à gighà sîgha dè ida goch'ò ènaget'î.

Diye èdzanèk'e nàts'ede si t'âsi ch'èese t'à ts'eeda nelè. Tich'adi zò lani t'à ts'èeda ne. Èyit'a nde wehòts'idi hanè.

*This article is based on an interview with Joe Migwi, a respected elder, member of Denendeh Land Use Planning Commission, and former Chief of the Dogrib people in the Rae area.*

## Pollution Threat *continued*

from industrial emissions and automobile exhaust. These sulfates are transported to the arctic through the atmosphere. Although a concern, levels of acid rain and acid snow are up to 20 times lower here than in the south.

### Metals

Metals are a serious source of pollution in the north. Mining and refining metals such as gold, lead, zinc and potentially uranium, produce harmful contaminants which are deposited on the land and can move into the water system. A serious source of contamination is arsenic which is produced when gold ore is refined. Significant amounts of metals such as cadmium and mercury have been found in marine mammals, although some are from naturally-occurring sources.

### Radioactivity

Dangerous radioactivity is produced by nuclear reactions, whether in nuclear power stations or by nuclear explosions. The Chernobyl nuclear accident in the Soviet Union produced temporary high levels of radioactive cesium in northern plants and in caribou. Atomic bomb testing in the fifties and sixties produced high levels of radioactive contamination which have been declining since then. This decline in radiation levels in the arctic over the past several decades had provided one of the few environmental success stories to date.

Other long-term environmental hazards include the global warming trend (greenhouse effect), depletion of the protective ozone layer in the atmosphere, and oil spills by tankers such as the *Exxon Valdez* - all pose threats to the fragile northern environment.

Most pollution is created by the heavy consumption of fossil fuels, the petrochemical industry, pesticides, mining, the dumping of waste materials into rivers and lakes, and nuclear radiation produced by power stations and weapons of war.

Along with reductions in the use of fossil fuels, sustainable development policies and the fostering of a healthy renewable resource industry base must become the goal for all nations.

All life depends on a healthy natural environment and pollution will continue to be a serious threat to the health and welfare of northern people. Since mining, along with oil and gas development, are important sources of jobs here in the north, improved methods for the safe extraction and transport of these resources must be encouraged.

But pollution in the north is part of a global problem and only by a concerted international effort can this situation be turned around and a clean and healthy environment be guaranteed for future generations.



## Dene Yati

Published by:  
Language Bureau  
Department of Culture and Communications  
P.O. Box 1320  
Yellowknife N.W.T. X1A 2L9

**Publishing Data:**  
There will be four issues of Dene Yati per year: June, September, December, March; and an annual booklet in June listing the terminology published in the four issues. We would appreciate any suggestions for revisions concerning the terminology in any of the Dene languages.

ISSN 0830-9167



Northwest Territories Culture & Communications



## Traditional Dene Games

ʔayi benáots'eye ʔidzi kani sí sùré begháre náts'eredló. ʔeyi Móla táhdee were ta gots'ę weʔo hót'e, Begháre ʔeleniwídlí. Dene lóʔo nádée níde sùré gonezó ʔidzi kerékw'i. Kit'á t'áhsí ló ʔelets'ę kíhshu gha ʔaʔt'ele yíle ʔaʔt'e...tl'akwe kéoniwe kú. Hoti bet'á nóots'eyee, bet'á máhsi ts'eníwe ʔeyi ghaʔt'e.

Dene honénʔo ʔat'í níde dechí nákeewóʔnʔo kani t'á ʔakeet'í t'á dechí sí sùré ghóhokeehdi. t'á Dene nákee godarídee, hono ʔo náke ʔat'í níde k'achu dechí nákee godakerílee t'á nákeewóʔnʔo ʔo náke ʔat'í. Yahní k'ála ʔets'erehta k'éots'ereyʔo ʔot'éle t'á dechí t'á dechí t'á kirehtá ʔat'e. Dechí dánéht'é wela, ʔamí beghaʔetsi sí ʔeyi la, ʔeyi zʔá kats'et'í. De ʔohk'é lá nehni kedi, gok'é lá kenéhnʔo níde ʔeká náweédi, kani ʔohk'é ʔalé dáníi ts'edi bek'é, ságwi náyíkwi kedi, ʔeyi lá náokéé ts'unéhnʔo níde zʔo náeyedí ʔeylá ságwi náíʔa t'á ʔat'sut'í kedi. ʔeyi t'á nákee lani t'á ʔats'at'í. Láhtare lá náweyedi ʔakíyehʔi, láhtare nákee náedi ʔakeyehʔi kani góʔo.

Kahét'e kólú deri ʔíʔkó keedi sí ʔareyóné t'áhsí hutó hót'e. ʔeyi t'á dagowé kani ʔidzi hóle gots'ę dene láhtare ʔíʔk'ó t'áh ʔakeet'í t'siʔóné nodée ts'ę sùré nóots'eeyee bet'á, dene láhtare t'áhsí líne níríchu níde ʔóhk'é ʔíʔk'ó t'á at'í xóht'é ʔt'e. káni kúlú ʔehkw'i goréʔá gogha ʔagot'í níde bet'á sódi ts'íli, kanihó dene láhtare t'áhsí ʔíʔk'ó t'á ʔagot'í níde bet'á dene tsíwi T'áhsí dene ghó kíhchu.

Dagowe bet'á sódi hídlí gha nahegha hóle yáʔot'e. Naxecho sí naxegha yéhtsi. ʔeyi t'á deri shę bets'erikw'ę sí ʔarezhóné belʔ ts'ę sí ʔíʔk'ótaot'íne yehtsi yáʔot'e. ʔeyi t'á láhtare hozhí

det'one k'ínanedé bezhéné láhtare deyáodiyéné, kani ʔíʔk'ótaot'íne yákihtsi ts'íʔóné gots'eá dagowe yéné yágóhli ʔagúja. ʔéhtále k'ę dagohwe, ʔamí sùré gonezó daitle níde ʔeyi ʔehtále k'eorezhʔo t'a ghʔ ʔat'í. ʔeyi t'á dene nezó dagohwe káni dene ghame ʔat'í. ʔadeyóné Dene wá yek'érezhʔo t'á ʔamí káni t'á híje níde sùré bet'á xanádiwiwe gha. ʔeyi t'á ʔamí dagowe

k'ę gohtsi sí, dagoriwi sódi ts'íi were yáze ʔedegha nádiits'erewe gha ʔeyi shí regái t'á dene gha kiji. Belʔ ts'ę kake-di gháre k'achu yáze beghʔo nánandit-s'ewe gháre gonezó xats'eret gháre k'achu danagoriwi ʔekáni, Móla héts'íht'éle ká t'áhsí bėnágúyee gha táhsí láhtare bexáre goríts'í. Bet'á sódi hídlí gha.

Continued on back page

### George Blondin Translated from North Slavey

The purpose of many traditional Dene games was entertainment and fun and not competition. The Dene peoples used story and joke telling, singing, dancing, and games as the traditional Dene way of keeping harmony among people.



Playing hand games at the 1990 Arctic Winter Games in Yellowknife.

Photo by Dorothy Chocolate

Long ago when we had visitors from other Dene peoples they were welcomed with great respect. Story telling was very important as these visitors would bring us the news from other places and peoples.

Singing and dancing made people very happy. Some songs were prayer songs. Prayers would ask the Creator for guidance and might ask for good health or good luck. Prayer songs were sung at drum dances and gave people a chance to stop and reflect. Our people believed that songs and dances were gifts from the Creator.

Before we started a drum dance, we would have two prayer songs. Then the drum dance would begin. When we would dance, the gifted dancers would lead the others.

All the songs we have were created by people with the gift of song. Love songs came from the different birds. Other people were blessed with the gift of dancing. A person who danced well was said to have the gift of the ptarmigan.

Continued on back page

		CHIPEWYAN	DOGRIB	GWICH'IN	NORTH SLAVEY	SOUTH SLAVEY
1.	handgame	hudzi being called out	Egidzi guess by hand motion	gal hah vinlaidhahkaih he tricks them with sticks	ʉudzi unknown	náets'eváh stooped down in forward position
2.	stick pull	dechèn hùlt'i stick pull	dechì leehs'ò get'i stick, we pull	niláizrak stick pull	deeshì ts'ééht'i stick, is pulled on	dechì elech'ats'ehdlá pulling stick away from one another
3.	pole push	dechèn léts'én heherelnil pushing pole towards each other	dechì lehts'ò géets'i pole, with we push each other	toh hah ndòo adahtrak both sides push the pole	wah ʉelehts'é ts'eedeehdi pole, towards the other, is pushed	Dechì nendé elets'ets'ehge pushing long pole towards one another
4.	snow snake	thùl yadhe k'e nalzus sliding pick on ice	Dechì zha k'a géet'i k'ets'ehde stick pointed, snow on, we throw	zhoh kak chijjak they skim (spear) on snow	yahyee ʉedigu in snow, wriggle like a worm	zhah k'eh thùh k'ets'entl throwing spear on snow
5.	finger pull	ʉelláth'ále hult'i pulling each other's finger	eleLakwò ts'eht'i each other's finger, pull	diinleeth'ak hah gi-handak they pull with one's fingers	dene law'éné hé leets'éét'i with their finger, with, the other is pulled	golath'è elech'ats'ehdlá pulling one another's finger
6.	one foot high kick	ʉilághe déneké t'á hut'edh kicking with one foot	gok'e ʉe t'á y'iats'it'á foot, one, with, kickup	dakàì' ihlak hah yikajl'nai they kick with one foot	dene kéé k'éwé hé hídé ts'edéta their feet, one side, with, up they kick	goké lié t'áh zháts'etáh kicking up with one foot
7.	two foot high kick	náke déneké t'á hut'edh kicking with two feet	gok'e náhk'e t'á yiats'it'á feet, two, with, kick up	dakàì' kat hah yikajl'nai they kick with both feet	dene deekéé ʉóhla hé hídé ts'edéta their feet, both, with up they kick	goké ʉki t'áh zháts'etáh kicking up with both feet
8.	airplane	dzéret'áy airplane	Nìht'è k'et'a mail, flying	dakàì' ts'át dinli' kat nagayadaghak they carry him by the foot and hands	ʉelák'eret' ai airplane	ʉehti' ts'edéghale gots'eh gogó gots'eh goké t'áh k'eo- gehteh carried by foot and arm in a stiffened position
9.	Alaskan high kick	Alaska ts'ì k'ize dá hut'edh like in Alaska, high kick	Alaska k'è yiats'it'a Alaska, the way of, kick up	dakàì' oonjih ejlich'ii yikajl'nai with one foot held, he kicks object	dene kéé k'éwé ts'utò gú ʉe hé hídé ts'edéta their feet, one they hold, with other up they kick	goké lié ts'itò gots'eh lié t'áh zháts'etáh one foot kick while other foot held
10.	one hand reach	ʉilághe déne la t'á ʉasi káts'èlni reach for target with one hand	Gigh'a dàrdi hand, one, with, reach for it	dinli ihlak hah ejlich'ii yik'adaandai with one hand, he reaches object	dene hílá k'éwé hé hídé ts'eedeesi their hand, one side, with up they reach	dechìé k'ets'edéghadi gots'eh goké lié t'áh dahs'edltsi - while one hand on floor, other hand reaches
11.	arm pull	ʉele gáne hult'i pulling each other's arm	élegò ts'eht'i each other's arm, pull	digigyn' hah gi-handak they pull with their arms	ʉeleghóné hé leets'éét'i their arms, with, they pull one another	gogó elech'ats'edehdlá pulling one another's arm away
12.	head pull	t'ùle t'á ʉeléthi ʉelch'á hult'i pulling each other's head away from each other with string	dekwi t'á Ehts'ò déget'i pull each other's head, away from each other	digichi' hah akaih laih gi-handak they pull throngs with their heads	ʉelehé t'ùh fiterats'et' i hé leets'éét'i together, string, around their head, they pull one another	éjì dhéh gotthi dhaenéh- chu gots'eh elets'ededlá pulling each other by leather head band
13.	kneel jump	déne dzagór k'e yáts'elguz jumping on one's knees	nàhgots'ìʉa xè Hàhts'eka we kneel then jump	nachiigwidah'ee ts'át tr'oodahthak they kneel and jump	ràhgòts'eyih'aa gots'è hídó yayáts'ide they kneel, from, forward, they jump	nàgots'edadli gots'eh niets'ihka t'áh goké k'e niets'ihkah 'In'niets'edihka... jumping from a kneeling position to a standing position
14.	knuckle hop	Déne la ʉeyini xél dénekeltsál t'áz yáts'èlkáy hopping with hands closed and one's toes	goila elehdi xè nàhts'eka fist, with, hop	vikaidrál, vanleegwát kak tr'oodahthak his toes and knuckles, he hops on	ʉéhlits'eehdi gú dó ʉedets'eedeedi with closed fists, forward they move themselves	golahgó t'áh k'ets'eh- kah jumping on your knuckles
15.	volleyball	tábil lat'i tedhe dzól yálkáy hitting ball over a net	gozhi mij t'e náhtseet'i ball, net, over, we hit	nèhkak, chihvyáa dehtoh tsigidi'ih with ball, they play over a net	mì te ʉeyáhdì rat- s'eedeht'u net, over, ball, they repeatedly hit	mìh teh ezháondi latats'ehk'ah throwing ball over-lacross net
16.	hockey	tsáke t'á tén k'e senáts'ede playing on ice with skates	sahts'òk'e t'á sonáts'edé steel shoe, with, we play	k'adzihtshì' hockey	sasónèhkee hé róots'eeyee metal shoes, with, they play	sats'òke xéh náots'ezheh playing with skates on
17.	basketball	dzóle tábil yéyulyénalyil ball is thrown in basket	gohzhi mij yi ts'ek'a ball, net, through, we throw	t'iyah tyah zhit nèhkak rope container, into, ball goes	mì ga ʉeyáhdì rat- s'edehk'a net, through, ball is thrown repeatedly	ezháondi mìh zhié deghats'edehk'ah throwing ball in and through a net
18.	badminton	dzóle t'élaze nalghél thin ball is hit back and forth	gozhi mij t'e náhts'eeht'i ball, net, across, hit	oh tsal k'it, chihvyáa toh tsigidi'ih birdie, they play with over net	shoht'oa ʉeht'á rat- s'edéhxa feather clump, back and forth is batted	mìh teh chya dechì t'áh nóts'edehht'ih hitting a bird over the net
19.	wrestling	tthi t'á muscle power fight	got'i t'á dò k'alats'èwo muscle power, with, person, fight	nihlitr'ooováadi wrestling	ch'ì t'á ʉeleghò hots'e- reehdee muscles force, with, over the other, they win	elek'ats'edhe warring each other
20.	gymnastics	betthi tedhe t'álth'i tumble over head	got'i t'á k'edets'egha muscle power, with, we tumble	diizhin hah nihk'yùu tr'oojlnai with ones body, they tumble	fiterashìʉets'edédei they go about summersaulting	k'ejigots'ehdhe gots'eh ezhùets'ededlùh running and throwing ones' self down

		CHIPEWYAN	DOGRIB	GWICH'IN	NORTH SLAVEY	SOUTH SLAVEY
1.	handgame	hudzi being called out	Egidzi guess by hand motion	gal hah vinlaiidhahkaih he tricks them with sticks	ʔudzi unknown	naets'eəh stooped down in forward position
2.	stick pull	dechēn hūlt'i stick pull	dechī leehts'ʔ get'i stick, we pull	nilāizrak stick pull	deeshi ts'ééht'i stick, is pulled on	dechī elech'ats'ehdlā pulling stick away from one another
3.	pole push	dechēn léts'ēn hehereñil pushing pole towards each other	dechī lehts'ʔ gēets'i pole, with we push each other	toh hah ndōo adahtrak both sides push the pole	wah ʔelehts'ē ts'eedeehdi pole, towards the other, is pushed	Dechī nendē elets'ets'ehge pushing long pole towards one another
4.	snow snake	thūl yadhe k'e nalzus sliding pick on ice	Dechī zha k'a gēet'i k'ets'ehde stick pointed, snow on, we throw	zhoh kak chījak they skim (spear) on snow	yahyee ʔedigū in snow, wriggle like a worm	zhah k'eh thūh k'ets'entl throwing spear on snow
5.	finger pull	ʔellāth'āle hult'i pulling each other's finger	eleLakwʔ ts'eht'i each other's finger, pull	diinlētth'ak hah gi-handak they pull with one's fingers	dene law'éné hé leets'éét'i with their finger, with, the other is pulled	golath'ē elech'ats'ehdlā pulling one another's finger
6.	one foot high kick	ʔiāghe dēneké t'á hut'edh kicking with one foot	gok'e lē t'a y'iats'it'á foot, one, with, kickup	dakà' ihlak hah yikajilnāi they kick with one foot	dene kēé k'éwé hé hīdē ts'edéta their feet, one side, with, up they kick	goké lié t'áh zháts'etáh kicking up with one foot
7.	two foot high kick	náke dēneké t'á hut'edh kicking with two feet	gok'e náhk'e t'á yiats'it'á feet, two, with, kick up	dakà' kat hah yikajilnāi they kick with both feet	dene deekéé ʔóhla hé hīdē ts'edéta their feet, both, with up they kick	goké qki t'áh zháts'etáh kicking up with both feet
8.	airplane	dzéret'áy airplane	Nīht'pē k'et'a mail, flying	dakà' ts'at dinli' kat nagayadaghak they carry him by the foot and hands	ʔelák'eret'ai airplane	ʔehtth'i ts'edéghale gots'eh gogʔ gots'eh goké t'áh k'eo-gehteh carried by foot and arm in a stiffened position
9.	Alaskan high kick	Alaska ts'í k'ize dá hut'edh like in Alaska, high kick	Alaska k'è yiats'it'a Alaska, the way of, kick up	dakà' oonjih ejlich'ii yikajilnāi with one foot held, he kicks object	dene kēé k'éwé ts'utʔ gú lle hé hīdē ts'edéta their feet, one they hold, with other up they kick	goké lié ts'itʔ gots'eh lié t'áh zháts'etáh one foot kick while other foot held
10.	one hand reach	ʔiāghe dēne la t'á ʔasi káts'ēlni reach for target with one hand	Gigh'a dārdi hand, one, with, reach for it	dinli ihlak hah ejlich'ii yik'adaandāi with one hand, he reaches object	dene hīá k'éwé hé hīdē ts'eedeesi their hand, one side, with up they reach	dechītē k'ets'edēhīdī gots'eh golá lié t'áh dahs'editsi - while one hand on floor, other hand reaches
11.	arm pull	ʔele gáne hult'i pulling each other's arm	élegʔ ts'eht'i each other's arm, pull	digiyin' hah gi-handak they pull with their arms	ʔelehgʔné hé leets'éét'i their arms, with, they pull one another	gogʔ elech'ats'ehdlā pulling one another's arm away
12.	head pull	t'ule t'á ʔeléthi ʔelch'á hult'i pulling each other's head away from each other with string	dekwi t'á Ehts'ʔ dēget'i pull each other's head, away from each other	digichi' hah akāih laih gi-handak they pull throings with their heads	ʔeléhé t'uh fiterats'et' i hé leets'éét'i together, string, around their head, they pull one another	ejíé dhéh gotthí dhaenéh- chu gots'eh elets'ededlā pulling each other by leather head band
13.	kneel jump	dēne dzagór k'e yáts'ēlguz jumping on one's knees	nāhgots'ʔa xē Hāhts'eka we kneel then jump	nachiigwidah'ee ts'at tr'oodāthhāk they kneel and jump	rāhgots'eyihʔa gots'ē hīdō yayáts'ide they kneel, from, forward, they jump	nāgots'edādi gots'eh niets'lhka t'áh goké k'e niets'lhkah ʔNiets'edihka... jumping from a kneeling position to a standing position
14.	knuckle hop	Dēne la ʔeyñi xél dēnekelsál t'áz yáts'ēlkáy hopping with hands closed and one's toes	golla elehdi xē nāhts'eka fist, with, hop	vikaiidrāl, vanleegwāt kak tr'oodāthhāk his toes and knuckles, he hops on	ʔéshlīts'eehdi gú dō ʔedets'eedeedi with closed fists, forward they move themselves	golāhgʔ t'áh k'ets'eh- kah jumping on your knuckles
15.	volleyball	tábil lat'i tedhe dzól yálkáy hitting ball over a net	gozhi mī t'e náhts'et'i ball, net, over, we hit	nēhkak, chihvyáa dehtoh tsiigidi'ih with ball, they play over a net	mī t'e ʔeyáhdi rat- s'eedeht'u net, over, ball, they repeatedly hit	mīh teh ezháondi latats'ehk'ah throwing ball over-lacross net
16.	hockey	tsáke t'á tēn k'e senáts'ede playing on ice with skates	sahts'ók'e t'á sonáts'edē steel shoe, with, we play	k'adzihtshi' hockey	sasónéhkee hé róots'eeyee metal shoes, with, they play	sats'óke xéh náots'ezheh playing with skates on
17.	basketball	dzóle tábil yēlyuléñalyil ball is thrown in basket	gohzhi mī yl ts'ek'a ball, net, through, we throw	tlyah tyah zhit nēhkak rope container, into, ball goes	mī ga ʔeyáhdi rat- s'edehk'a net, through, ball is thrown repeatedly	ezháondi mīh zhle deghats'edehk'ah throwing ball in and through a net
18.	badminton	dzóle t'élaze nalghēl thin ball is hit back and forth	gozhi mī t'e náhts'et'i ball, net, across, hit	oh tsal k'it, chihvyáa toh tsiigidi'ih birdie, they play with over net	shoht'oa ʔeht'á rat- s'edéhxā feather clump, back and forth is batted	mīh teh chūa dechī t'áh nóts'edeh't'ih hitting a bird over the net
19.	wrestling	tthi t'á muscle power fight	got'i t'á dʔ k'alats'ēwo muscle power, with, person, fight	nihātr'ooováadi wrestling	ch'i t'á ʔelehgʔ hots'e- reehdee muscles force, with, over the other, they win	elek'ats'edhe warring each other
20.	gymnastics	betthi tedhe t'áltth'i tumble over head	got'i t'a k'edets'egha muscle power, with, we tumble	diizhin hah nihk'yūu tr'oojilnāi with ones body, they tumble	fiterashīʔets'edēdei they go about summersaulting	k'ejigots'ehdhe gots'eh ezhuets'ededlūh running and throwing ones' self down

## Traditional Dene Games continued

ʔeyáhdi hénáots'eyee. ʔeyáhdi netsile yáqt'e. ʔewé ní kit'árehdi t'á sùré deyi ʔakiyehʔi. Kare nóots'uyee keedi. Dene ʔareyóné gha ʔqt'e. Ts'éku got'i, dene got'i, ʔareyóné ts'éyóne ke kúlú ʔareyóné beló ts'é dene ghákeyeda t'á sùré nákeredió ʔeká kit'á sódí hìlì gha náowéré kani heokìhʔo sí ʔqt'e T'á deneyu sí ʔeyáhdi ʔehts'é narehshi, sí ts'éku dayerichu nidé nóoretl'é. ʔeyi k'ínahwe ts'ede ʔqt'e t'á kani sí sùré begháre nóots'eeyee.

K'í ʔedáts'ereta kedi, ʔeyi la sué deneyu kit'á nágooyee yaqt'e. Láhtare tai tó, dì tó gotsé ʔedákeretá kedi. Dene Nechá kola kani yenágooyee nidé fani. ʔíhtì nátsea, necháhʔo yákihtsi, ʔeyi k'í w'ila nedé ʔakìhwe. ʔéé... niwá dechì náyìʔa. Náylʔa báts'eyeda, kúlú ʔqt'e, niwá dúye ʔqt'e. ʔareyóné, dene k'í tai. Kí sí, t'áhsì netsílla, kwicho ládet'e, kó ládet'e, kó lát'ea kúkari ʔakeet'í gha dúyá t'á. ʔami bek'í gonahkwi dechì ts'é niwhále náyìkwi nide, tai ʔeká ʔaja nidé dene ghʔo neehni.

Kit'á w'ila ʔet'ánajogokerehwe t'á kit'á gokwéta gonezʔ. Tsódane nechále whani kats'eniwe gha whani góhli, kit'á wila nágooyee góhli yáqt'e.



*Snowsnake, a traditional Dene Game.*  
Photo by Valerie Conrad

Goná wila behxá keedi, Sáhtú kats'e-di. Xá náots'uyee kedi. Dechì tai, nákee gokéé goʔó, dechì neghále, ʔareyóné beló ts'é dechìxá t'á gonezʔ hìch'ínia ʔats'ehʔi gháre láhtare yéé zhahtʔo kani ʔareyóné beló ts'é díani kats'ehtá gháre boots'ihʔa. ʔeyi sùré ts'ódane nágoyéé ʔqt'e. Sùré yegha nezʔ. Kit'á

dzìne hogháre nágooyee ʔqt'e. ʔeyl hé wila ʔedáts'eretá, dechì náyìʔa k'é wila ʔakiyehʔi.

Láhtare wila ʔek'enáhwekedéé. Bats'eda gha ʔami náhtse nidé. Begháre sódí gohwe ki begháre náts'eredló. ʔami náhtse niwe nidé elek'edekeedeedeé. ʔami dene nátse, dene ʔe, seni nidé dúle yeníwe nidé, hayílé... to hogháre kani- ni ghákeyeda ʔakwéré whá kahet'e, dú kaket'íle.

ʔeyi gots'é láhtare t'áhsì t'á ʔeleʔó ʔakeet'í, ʔedájigokerehwi, láhtare nidé ʔelá t'á wila ʔehdákereʔé. Dú dágot' ʔékaket'í. Hiyile nidé wila k'ínakeʔó, ʔeyi t'á wila ʔakeet'í. ʔami fori k'ínabi nidé w'ila, dene ʔó náʔó nidé ʔeyi wila, ʔelek'ágokehwe. Gots'etenagokehwe s'ila. ʔami gonagokwe fáá tuyiyidá nidé, ʔeyi wila kani t'á gonehni. Kani t'á wha ʔakeet'í. ʔeyi t'á Dene wá ngoyéé ʔo ʔqt'éle, ho yahni Dene wá ke sùré dódí le. Ká kanéht'é sóni, zʔk'érihshʔo sóni. T'á begodí nek'óne ʔahʔi t'á ká ʔo k'áyawihtì kúlú ká kanéht'é zʔo k'éodehshʔo.

## Traditional Dene Games continued

Hand games usually had ten people on each side and twenty sticks. People sat in two lines, facing each other. The sticks were used to keep the score as well as being part of the game. The person who guessed which hand the stick was in won the stick. When one side had won all the sticks, they had won the game.

Snow snake was a very popular game, especially among the kids who sometimes played all day. This game used a stick two to three feet long with one end sharpened to a point. The stick was thrown underhand and then people would have to go find the stick which was now buried under the snow.

Club throwing was played by both adults and children. One stick was placed upright and players had to throw another stick and hit it three times in a row to win. The distance of the upright stick depended on how good the players were.

We also played other games such as swimming and wrestling. We would see who stayed in the water the longest or who could swim to shore first from a boat. Wrestling matches were held to see who was the strongest and the contests sometimes went on until late at night.

Through playing these games, the Dene people learned to get along with each other.



Published by:  
Language Bureau  
Department of Culture and Communications  
P.O. Box 1320  
Yellowknife, N.W.T. X1A 2L9

**Publishing Data:**  
There will be four issues of Dene Yati per year: June, September, December, March; and an annual booklet in June listing the terminology published in the four issues.

**Dene Translations by:**  
Enna Vittrekwa, William Firth, Lucy Ann Yakeleya, Dora Grandjambe, Francis Blackduck, Eleanor Bran, Violet Hardisty, Leona Poitras and Rita Fabian-Bero

ISSN 0830-9167



Northwest  
Territories Culture & Communications